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ABSTRACT

This ethnic heritage unit is about Ukrainians in the United States. The first section presents basic facts, such as a map of Ukraine, map of Eastern Europe, facts about Ukraine, principal dates in Ukrainian history, ten outstanding figures in modern Ukrainian history, milestones of Ukrainian communities in the United States, bibliography about Ukrainians, and a resource guide of community organizations in the United States. The second section discusses early Ukrainian settlement in North America, religious feasts, and celebration of family occasions. The third section presents Ukrainian immigration, musical instruments, easter eggs, Pysanka, and Christmas puppet theater "Vertep." Cultural patterns in Europe and USSR are presented in the next section in light of the Ukrainian-American artist named Archipenko, two adventurers from Ukraine, historical consciousness, aspirations to freedom, and the modern and united Ukraine. The following section presents conflicting interests within the United States such as community organizations and the Ukrainian independence day celebration. The last section focuses on challenges of an interdependent world for Ukrainians that involve concern for human rights, religion, language, cultural activity, visiting Ukraine, and taking vacations. Each section is divided into two parts--one denotes the theme of contributions of Ukrainians to American life and/or their integration into American life and the second part refers to the relationship of Ukrainian Americans to Ukraine and/or their retention of ethnicity in the United States. (ND)

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UKRAINIANS IN AMERICA

Contributions to America

Integration into American Life

Relationship to Homeland

Retention of Ethnicity in America

ETHNIC HERITAGE IN AMERICA

SØ 009 586

Project Director:

Daria Markus

Curriculum Materials in Elementary School Social Studies
on Greeks, Jews, Lithuanians, and Ukrainians

Title IX Project of The Chicago Consortium for Inter-Ethnic Curriculum Development

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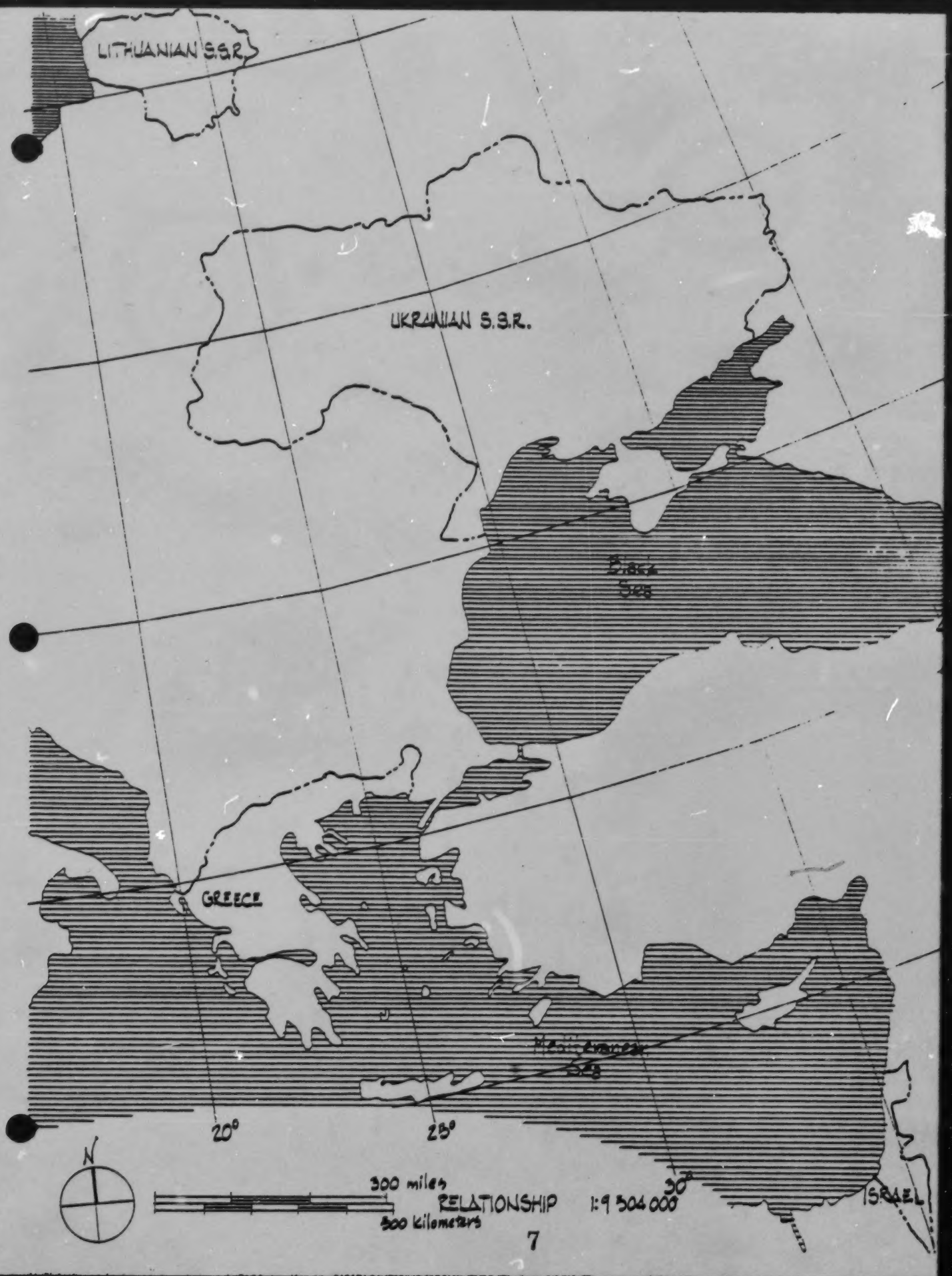
*
Part A denotes the theme of Contributions of Ethnic Groups to American Life and/or Integration of an Ethnic Group into American Life

Part B refers to the theme of Relationship of an Ethnic Group to Homeland and/or Retention of Ethnicity in America

**
This denotes the main lessons which can be used comparatively with similar lessons for the other three ethnic groups.

BASIC FACTS ABOUT UKRAINE AND UKRAINIANS IN AMERICA

UKRAINIAN S.S.R. 1:6 336 000


LITHUANIAN S.S.R.
UKRAINIAN S.S.R.
Black Sea
GREECE
Mediterranean Sea
20°
25°
30°
N
300 miles
500 kilometers
RELATIONSHIP 1:9 504 000
ISRAEL

BASIC FACTS ABOUT UKRAINE

(Official name now: Ukrainian Soviet Socialist Republic. It is a Union Republic of the U.S.S.R., along with other 14 Republics; member of the United Nations)

Area: 233,000 sq. mi (604,000 sq. km.)

Neighbors: Poland Czechslovakia, Hungary, Rumania, Belorussia Russia

Population: 50 millions (1975 est.) or 20% of the total Soviet population
Population composition: 75% Ukrainians, 19% Russians, 6% others, including 777 000 Jews and 100,000 Greeks
Number of Ukrainians in the U.S.S.R. and the world: 50-52 millions.

Capital: Kiev (Kyiv), pop. 1.8 mill.
Other major cities: Kharkiv (popl 1.2 mill.), Donetsk, Knipropetrovsk, Odessa Lviv.

Topography: Plains, average elevation 515 ft. Mountains in the border areas: Carpathian Mountains (highest peak 6760 ft.), Crimean Mountains
In the north - Polissia, Pripet Marches; Center and sourgh- forest-steppe, Black Sea. Soil: mostly fertile chornozem.

Climate: temperate; atlantic and continental. Crimea: subtropic, mediterrenean.

Economy and Resources

Ukraine is one of the 10 most economically developed countries in the world.

Resources: iron ore coal, brown coal petroleum and natural gas, manganese (90% of world deposit) titanium bauxite and others.

Industry: 50% of toal Soviet production of cast metal; 40% of steel; 50% of coke; 21% of mineral fertilizers; 19% electrical power.
Other production: Diesel locomotives (95%), agricultural machinery shipbuilding, super-jet "Antey".
25% of total Soviet agricultural production (60% of sugar).

Education: 9 universities 130 institutes of higher learning.
Academy of Sciences in Kiev (with 70 research institutes).
800,000 university and college students; 130 000 scientific workers.

PRINCIPAL DATES IN UKRAINIAN HISTORY

(Ukraine - Ruthenia - Rus')

6th - 8th century - Slavic tribal states on the Ukrainian territory

Princely State

858 Foundations of the Rus' State in Kiev; first wars with Byzantium.

957 Princes Olha accepts Christianity from Constantinople

988 Beginning of the mass conversion of Kievan State to Christianity under Volodymyr the Great

1054 Formation of feudal principalities; fragmentation of the unified state

1185 Campaign of Prince Ihor against Polovtsi

1240 Kiev destroyed by Mongol-Tartars

Polish-Lithuanian Period

1360 Lithuania moves into Ukrainian lands

1387 Poland incorporates Halychyna (Western Ukrainian regions)

1526 Lithuanian Statues: condification of law for Ruthenian (Ukrainian) lands

1550 Establishment of Zaporozhian Sich. Kozak movement.

1569 Polish-Lithuanian Union. Ukraine under Poland.

Kozak State

1648 National uprising against Poles led by Hetman Bohdan Khmelnytsky; establishment of Kozak State

1654 Alliance with Muscovy (Russia); treaty of protectorate

1709 Poltava battle: failure of Hetman Mazepa's plans for the liberation of Ukraine

1764 Abolition of Ukrainian Kozak State

Modern Period

1845 Foundation of modern Ukrainian political organization Sts. Cyril and Methodius Brotherhood. Taras Shevchenko - national bard literary revival.

1917-1920 - Struggle for national liberation: Ukrainian Democratic Republic. Autonomy - Independence - Unification of Ukrainian lands. War against Russians (Communists and non-Communists) Poles.

1921 Consolidation of Soviet power in Ukraine; incorporation of Western territories by Poland Rumania and Czechoslovakia.

1939-45 - Western Ukraine incorporated into the U.S.S.R.

1941-44 - German occupation during World War II

Since 1945 Ukraine is a part of the Soviet Union

TEN OUTSTANDING FIGURES IN MODERN UKRAINIAN HISTORY

TARAS SHEVCHENKO - national poet-bard of 19th century

IVAN FRANKO - leading writer of Western Ukraine

LESIA UKRAINKA - major poetess of 19th-20th century

MYKHAILO HRUSHEVSKYJ - leading historian, President of the Ukrainian National Republic (1917-1920)

SYMON PETLURA - Head of the Ukrainian Government (1919-1920)

EVHEN KONOVALETS - Nationalist leader

STEPAN BANDERA - Nationalist leader

PETRO SHELEST - Communist boss in Ukraine (1955-1972), ousted by Moscov

VALENTYN MOROZ - leading dissenter, jailed by Soviet authorities

PATRIARCH JOSYF SLIPYJ - Head of the Ukrainian Catholic Church

MILESTONES OF UKRAINIAN COMMUNITY IN THE UNITED STATES

1874-76 The first mass wave of Ukrainian immigrants reached the shores of the New World

1884 Rev. Ivan Volyansky the first Ukrainian Catholic priest arrived in the U.S. Almost single-handedly he organized Ukrainian immigrants into a community by establishing parishes. building churches, starting schools, founding fraternal and other associations.

1893 The first issue of the Ukrainian daily Svoboda appeared under the editorship of Rev. Hryhorij Hrushka, published in Jersey City.

1894 The Ukrainian National Association established

1907 Bishop Soter Ortynsky was appointed the first exarch for Ukrainian Catholics in the United States

1917 "In view of the wretchedness. misery. and privation which these people are enduring ....citizens of this country may give expressions of their sympathy by contributing to the funds now being raised for the relief of the Ruthenians (Ukrainians) in the belligerent countries". With these words President Wilson proclaimed April 21st a "Ukrainian Day".

1920 The second wave of Ukrainian immigrants began to land in the U.S. Because of the restrictive laws. only some 40 000 (in comparison to some 250,000 at the turn of the century) Ukrainians entered between the two world wars.

1924 First Ukrainian Orthodox Bishop. John Tuodorovich, appointed for Ukrainians in the U.S.

1925 The oldest and largest Ukrainian womens' organization, the Ukrainian National Womens'League of America established

1933 Ukrainian Pavillion at the World's Fair in Chicago. They year is also a landmark for establishment of new Ukrainian American organizations. among them Ukrainian Youth League of North America and Ukrainian Professional Association.

1940 Ukrainian Congress Committee of America established

1948 The third wave of immigrants began to enter the U.S. under the Displaced Persons Act. Some 85,000 of Ukrainian political refugees arrived.

1964 Taras Shevchenko Monument unveiled in Washington, D.C.

1973 Establishment of three chairs of Ukrainian Studies at Harvard University

1975-76 Ukrainian communities across the United States celebrate American Bicentennial and a Centennial of Ukrainian settlement in the U.S.

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Kulish. Panteleimon. The Black Council. Littleton Colo.: The Ukrainian Academic Press, 1972.

Kuropas Myron B. The Ukrainians in America. Minneapolis. Minn.: Lerner Publications. 1972.

Surmach. Yaroslava. Ukrainian Easter Eggs. New York: Surma Books, 1957.

RESOURCE GUIDE

Ukrainian Congress Committee of America
203 Second Avenue
New York N.Y. 10003

Harvard University Committee
on Ukrainian Studies
1581-1583 Massachusetts Avenue
Cambridge, Massachusetts 02138

Ukrainian Educational Council
203 Second Avenue
New York, N.Y. 10003

Ukrainian National Association
30 Montgomery Street
Jersey City New Jersey 07303

Ukrainian Institute of Modern Art
2247 West Chicago Avenue
Chicago Illinois 60622

Ukrainian National Womens' League of America
108 Second Avenue
New York N.Y. 10003

America Ukrainian Catholic Daily
817 N. Franklin Street
Philadelphia Pa. 19123

Forum Ukrainian Quarterly REview
440 Wyoming Avenue
Scranton Pa. 18501

Svoboda Ukrainian Daily
30 Montgomery Street
Jersey City N.J. 07303

The Ukrainian Weekly
P.O. Box 346
Jersey City, N.J. 07303

EARLY SETTLERS

EARLY UKRAINIAN SETTLERS IN AMERICA

Related topics:

Alaskan history

Ethnic group: Ukrainians

Theme: Contributions

TOPIC: EARLY UKRAINIAN SETTLERS

Behavioral objective

The student should be able to

1. explain how Ukrainians happened to be among the early European settlers in Alaska;
2. describe the role of Ahapij Honcharenko in early Alaskan history.

How this topic relates to the theme of multi-culturalism

The diversity of cultures within the United States has been evident since the early days of North American settlement. Sometimes the oft-recurring sounds of the English language and the legacy of English common law have seemed to deny the multi-cultural realities of American life. Nevertheless, observers of the American scene, whether journalists or visiting noblemen, have noted the variety of peoples and cultures throughout America before as well as after the Revolution. Enough Germans lived in Pennsylvania by the 1750's to cause serious discussion in the legislature over the merits of German as an official language; Swedes on the Deleware and Dutch on the Hudson each made permanent contributions to "American" architecture; at the time of Washington's inaugural in 1789 Negroes comprised the second largest ethnic group in the nation.

The settlement of diverse peoples was not limited to the Atlantic seaboard. French trading posts dotted the interior from Michilimackinac to

New Orleans; Spanish missions raised the cross and the arms of Aragon and Castile from Florida to Texas and California; fur-trading stations and fishing villages inhabited by Russians and Ukrainians stretched along the Alaskan coast southwards to San Francisco Bay. Throughout this vast territory the American Indian lived in diverse ways—some, like the Iroquois, the Cherokee and the Hopi in farming villages; other like the Cheyenne and the Sioux, combined agriculture and hunting economies.

As time passed, the number and variety of cultures in the United States increased. Newcomers from central, northern, southern and eastern Europe became conspicuous. Chinese, Japanese, Koreans, Filipinos and other Asians crossed to the western shores. Still later came a great exodus from Mexico, Central America and the islands of the Caribbean, Puerto Rico and Cuba.

In their old homeland most of these different peoples had little experience of the outsider. Almost everyone within the home village shared the same language, religion, traditions and values. Here, however, heterogeneity rather than homogeneity was the rule. In this new land diverse families and cultures flourished, sometimes in precarious harmony, sometimes in open conflict, yet all lived under the guarantees provided by a constitution which promised equal protection under the law. The presence of these different cultures helped to contribute to the rich variety of traditions and values present in American society today.

Bridge questions

1. At the time of the Declaration of Independence, what other ethnic groups lived here besides the English?

2. What new groups arrived by the time your grandfather was born (1900-1920)?

3. What new groups of people have come here in large numbers in your own lifetime (1962-1976)?

Ahapius Honcharenko
First Ukrainian Orthodox priest
in America

EARLY UKRAINIAN SETTLERS

When we consider early European settlements in America, we usually think of the east coast—of Jamestown, Plymouth, New Amsterdan, St. Augustine. Southern California, with its old Spanish cities and towns, also reminds us of its colonial heritage. We seldom realize, however, that the northwestern shore of America was also colonized relatively early. In the eighteenth century the Russian empire extended across Siberia and the Bering Sea to the shores of Alaska. Among the soldiers that the Russian Empress Catherine II sent to protect fur-trading and fishing posts in Alaska were some 20,000 Russian and Ukrainian Kozaks. When Alaska was sold to the United States in the second half of the nineteenth century, some Ukrainians returned home, but a number of them settled in Alaska or moved south along the Pacific coast.

The United States needed an agent who would negotiate between the Ukrainian ex-soldiers and the federal government, since it was now responsible for the territory. A Ukrainian priest, Ahapij Honcharenko, who was living in New York City at the time, seemed a good choice for the position. He was a well-educated man with a knowledge of diplomacy. He had been exiled from Ukraine because of his democratic beliefs.

From 1868-1872 Honcharenko published the Alaskan Herald in San Francisco. The paper appeared twice a month with articles in three languages—English, Russian and Ukrainian. One of the purposes of the paper was to instruct Ukrainians and other immigrants about American laws and customs: the first issue, for example, carried translations of the United States Constitution. Honcharenko also used the columns of his newspaper

as a public forum to promote the cause of Ukrainian independence. The Alaskan Herald carried poems of Taras Shevchenko, the foremost Ukrainian revolutionary poet of the 19th century, translated and printed by Honcharenko.

Such revolutionary denunciations of the czarist government in an American newspaper did not hurt Honcharenko's career. But his outspoken attitude toward other issues eventually cost him his job. He attacked the unfair treatment of the Chinese in San Francisco and condemned the activities of the Ku Klux Klan. He condemned the United States government policy towards the Eskimo population in Alaska: like the Indians in the United States, the Eskimos had no civil rights and no status as citizens. Honcharenko believed that both of these policies were wrong.

After his removal from office, Honcharenko remained in the San Francisco area. He continued to serve as priest in the first Ukrainian Orthodox Church in America—a church which he himself helped to build. He died in 1916, an old man who knew how to adjust to new conditions, but who would not make compromises when questions of principle were involved.

Suggested activities

Ask the students to make a list of things they would take along if they were going to move to a foreign country. Tell them that they would be able, obviously, to get food and clothes in that country, but no American books, records, typical recipes, etc. Discuss their lists and the reasons for choosing certain objects. Ask them if they would prefer to give up everything that is familiar to them and to adopt totally the way of life in that country. Ask the students if they would want to go to live in another country, if they did not have to do it. Discuss their answers probing the reasons why they would or would not want to do it and under what circumstances they would leave their country. Point out that the early American colonists faced similar problems.

Evaluation

1. How did it happen that Ukrainians were among the early settlers of Alaska?
2. Who was Ahapij Honcharenko?
3. Why was he sent to Alaska by the U.S. government?
4. What Ukrainian poet's works did he translate and publish in the Alaskan newspaper?
5. Why did he resign his post?

CONTINUITIES IN ETHNIC IDENTITY

UKRAINIAN FEASTS AND CELEBRATIONS

Related topics:

Easter customs
Christmas customs
Whitsun
Epiphany

Ethnic group: Ukrainians

Theme: Relationship to homeland

TOPIC: UKRAINIAN RELIGIOUS FEASTS

Behavioral objective

The student should be able to

1. explain why it is important to preserve traditional rites and rituals;
2. name some Ukrainian religious holidays and the traditional celebrations around them.

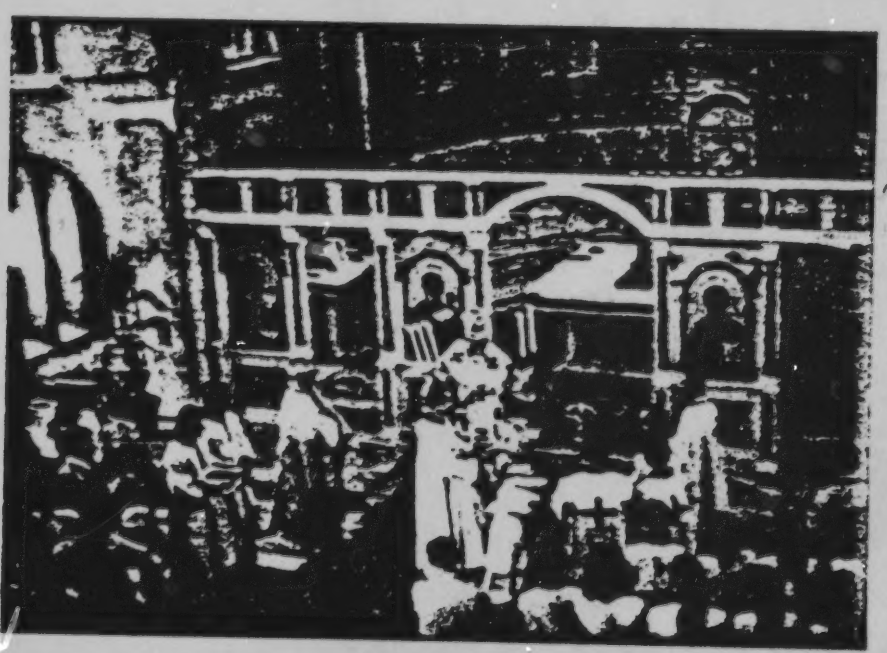
How this topic relates to theme of multi-culturalism

When a person, a family or a group of people move from one place to another they carry more things with them than are listed by the moving company or inspected by customs officials. Their race, language and ethnicity are in most cases as obvious as their personal property. Perhaps less obvious, and perhaps more significant, are their values, traditions, ceremonies, and celebrations. European immigrants to the southern hemisphere have carried the Christmas tree and the yuletide fire even though Christmas there occurs in the summer. Similarly, ethnic groups have brought to the free society of the United States traditions and ceremonies which have endured hundreds, even thousands of years of persecution in the old country. These traditions and ceremonies are continued in a different physical and political environment for varied reasons. They help to define the group as a people--to provide an answer to the question: "Who

are we?" "Who am I?" They provide some meaning in a generally chaotic world. They hold people together, providing security and a sense of belonging. They say: "This is where we have been. This is what we have done. This is what we value."

Bridge questions

1. Give one example of a holiday or tradition which has been brought to America by immigrants.
2. What obstacles do immigrants face when they attempt to transplant a holiday over a distance of thousands of miles and establish it in an alien land?
3. Choose one American holiday as an example. Describe how it is usually celebrated—the essential part and meaning of the holiday. How would you go about transplanting the essence?



Patriarch Josyf Slipyj in Sts. Volodymyr and Olha Ukrainian Catholic Church in Chicago

UKRAINIAN RELIGIOUS FEASTS

The Ukrainian calendar is rich in various colorful celebrations and ceremonies. Some stem from ancient pagan times, others are Christian. Often the two traditions, pagan and Christian, have mingled in a single feast or celebration. We see, therefore, that Ukrainian rituals are both religious and ethnic in character. Ukrainians in America preserve these rites and rituals with great care and affection. After all, observing them the way they used to be observed in Ukraine means being unified with one's homeland by invisible and yet unbreakable ties. It means enjoying traditions that enrich one's life and personality. It finally means adding new and interesting strains to the multi-colored cultural tissue of the United States.

Here are some special Ukrainian customs related to religious holidays. Christmas, according to the Julian Calendar, falls on January 7-9. Until recently, most Ukrainians celebrated their holidays according to the Julian Calendar rather than the Gregorian calendar which is used in the West. Now some Ukrainian Catholic parishes have switched to the Gregorian Calendar, while the Ukrainian Orthodox Church remains faithful to the old style. Christmas Eve, celebrated on January 6, is the most solemn phase of the entire Christmas celebration. The Christmas supper consists of twelve dishes, all prepared without meat or dairy products; the ingredients come from the fields, the orchards, and the rivers. Christmas Eve is also the time for caroling. Groups of carolers wnader from house to house, singing their carols and wishing the head of the household and his whole family a happy and prosperous New Year. They are rewarded for their singing.

Traditionally, such rewards consist of food and sweets. In America, however, people give carolers money, which is turned over to various Ukrainian charities. The total cycle of the Christmas holiday lasts forty days. During that time people greet each other with the words "Khrystos Rozhdayetsya!" (Christ is born!), and the traditional reply to such greeting is "Slavite Yoho!" (Praise Him!).

Epiphany, which commemorates St. John the Baptist's christening of Christ, is based on the interesting custom of blessing the water. This is a particularly solemn occasion. People gather out of doors on a river bank or a lakeshore. The water is frozen because Ukrainian winters can be quite severe. A large cross is cut out in the ice sheet, so that the priest can bless the exposed water. The ice cross is placed upright on the river bank and the ceremony itself develops around it. At an appropriate moment doves are released from their cages to circle over the congregation. They symbolize the Holy Ghost descending upon Christ's christening. The congregation arrives at the site of the ceremony and departs from it in a splendid religious procession. This holiday is celebrated on January 19.

Between Christmas and Lent, which starts seven weeks before Easter, Ukrainians celebrate weddings, organize banquets, dances and other social entertainments. Such activities will be forbidden during Lent.

Ukrainians regard Easter as the high point of the whole year. This was also true in ancient times, since pagan Ukrainians believed that the sun was born at that time of year. The sun's birth was celebrated with feasts and games to make sure that its rays would be kind to fields and meadows throughout the summer. Christian Easter is preceded by the Holy Week, that

is, six days of preparations for Easter. The Easter celebration itself lasts from Sunday through Tuesday. The blessing of Easter baskets is one of the most colorful ceremonies in the whole Easter cycle. It takes place either on Saturday afternoon or early Sunday morning. The women fill baskets with delicious Easter food, cover them with embroidered cloths and carry them to the church to be blessed. The blessed Easter food must not be touched until after the Resurrection Mass. Midnight or early morning Easter services are quite beautiful. The church is crowded with the faithful; among them you may even spot friends whom you do not see in church any other Sunday of the year.

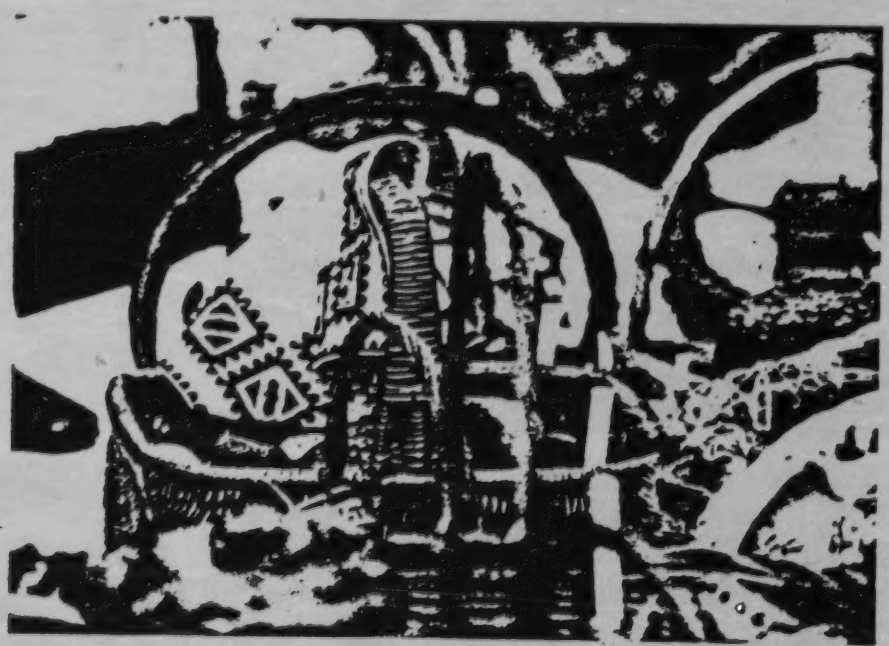
Paska and pysanky are traditional ingredients of the Easter basket. Paska is an Easter bread. Pysanky are Easter eggs. They are so richly decorated that they may be considered objects of art. Young people exchange these Easter eggs as gifts. On Easter Sunday, after religious services, children and youngsters hold their traditional ritual spring dances and singing called "hahilky." Ukrainians have inherited these dances, and the songs that accompany them, from their pagan ancestors. On Easter Monday young people sprinkle each other with water. This is another custom stemming from pagan times. In many pagan religions throughout the world, water is a symbol of health and life. Therefore, Ukrainians call such magic water "living water" (zhyva voda). The traditional greeting given at Easter is "Khrystos Voskres!" (Christ is Risen!), and the reply is "Voistynu Voskres" (Indeed, He is Risen).

Whitsun or the Feast of the Ascension is called in Ukrainian Zeleni Svyata which translates as "The Green Feast." In cemeteries services for the dead are held, particularly for the Ukrainian freedom fighters. Church

buildings and private homes are richly decorated with green branches and flowers. This custom has also come down to contemporary Ukrainians from mysterious pre-Christian ages.

On the Feast of the Assumption of the Holy Virgin Mary flowers are blessed, and then on the Feast of Transfiguration priests bless the fruit harvest.

Ukrainians celebrate each feast day with many ancient and colorful rituals. Let us mention one more. It is the Feast of St. Nicholas, celebrated on December 19, when Ukrainian children receive their gifts, which Americans usually give on Christmas. On that day in many parish halls and schools children watch little plays about the legend of St. Nicholas. At the end of such a playlet St. Nicholas himself appears on the stage and distributes the gifts among the children. St. Nicholas and his entourage of angels also "visit" children at night in their homes and leave gifts under their pillows. That is, if the children were good. If they misbehaved throughout the year, a little devil leaves them a hazel switch.



Ukrainian Easter basket

Suggested activities

Ask students to name any holiday that has originated in America and what these holidays celebrate or what is the meaning of these holidays (e.g. Lincoln's birthday, Memorial Day, 4th of July, Labor Day, Thanksgiving). If they were Americans living abroad, would they continue to celebrate these American holidays, even though the holidays have no meaning to other people in the country? For instance, would you as an American living in London, try to have a turkey dinner on Thanksgiving? Would it do any harm to the English people? What would it mean to you, as an American, to celebrate that feast in England? Would the meaning of the holiday be different if you had the celebration in a country where you did not hear your language spoken—for example, in Spain, Italy or Greece?

Evaluation

1. Describe Ukrainian Christmas or Easter customs.
2. During what period did most of these customs originate?
3. Name two other feasts celebrated by Ukrainians in the United States.

Related topics:

Ethnic names
Baptism
Wedding
Funeral

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe a Ukrainian wedding;
2. discuss the reasons that ethnic groups celebrate family occasions in traditional ways;
3. discuss the proposition that the health of the family means the health of the community by which in turn the whole American society benefits.

CELEBRATION OF FAMILY OCCASIONS

Major events in personal or family lives are the same in all ethnic groups, since we are all human beings. Because of varied cultural backgrounds, however, certain groups stress some occasions more than others. Also, in the ceremonies and rituals, such events differ greatly among the various groups.

Ukrainians, for example, celebrate namedays rather than birthdays. A nameday is the feast of the patron saint whose name a person bears. The Christian calendar according to the Julian style, or the Julian calendar, which begins thirteen days later than our modern or Gregorian calendar—contains many names of Greek and oriental origin, together with Western names. There are some Slavic and strictly Ukrainian names too.

The most popular names among Ukrainians are: Ivan (John), Vasyl (Basil), Mykola (Nicholas), Jurij (George), Andrij (Andrew). Examples of purely Ukrainian names are Volodymyr (Ukrainian prince saint), Yaroslav (another prince), Bohdan (a translation of Theodore), Borys. Among popular female names we find Maria (Mary), Hanna (Ann), Natalka (Natalie). Myroslava, Olha, Vira are female names of Ukrainian origin.

A child's christening is celebrated both in church and at home. The family, godparents and friends come together for such an occasion. The parents usually give a sumptuous dinner party in honor of the baby.

In a Ukrainian Catholic family, the child's first communion, held when he or she has reached the age of eight, is also an important event. But it is the wedding that is by far the most significant family celebration. Traditionally, various rites and rituals around the wedding begin two weeks before the ceremony itself. There is the pre-wedding party, known as "Divych Vechir," (The Maiden's Evening). It is arranged by the friends of the bride-to-be. It is quite different from American shower parties, since in it gift-giving plays absolutely no role. Instead, young people gather to weave flower garlands which will be worn by the bride, the groom, and the bridesmaids during the wedding ceremony. Afterwards there is a party with much good food and even more good singing. After the church ceremonies which are in themselves a beautiful spectacle, a rich wedding banquet is held. In its course, the bride groom and most of the guests must perform many complex rituals. There is no wedding cake. On the head-table waits an elaborately decorated bread, called "korovay," which represents the bounty of the land. The young couple is welcomed at the entranc of the room by parents with "bread and salt," a traditional Ukrainian formal way of greeting guests.

The master of ceremonies has a female counterpart; he is "starosta" and she is "starostynya." They play an important role throughout the evening. They make speeches to the guests about the young couple, their parents, as well as about the community. As a rule, there is a lot of singing and dancing. Guests sing scores of wedding songs about happy love and good harvests.

Funeral rites also contain many ancient traditional elements. The wake is a solemn and sorrowful occasion. The religious services and religious songs are deeply moving. Various friends of the deceased make eulogies, praising him and pledging themselves to his memory. There are a lot of wreaths with inscribed ribbons. Ukrainians honor the deceased by donating money to various charities. Ukrainians dislike simple grave plates; their cemeteries are decorated with crosses or elaborate monuments.

Ukrainians express their deep respect for their dead in the typical funeral song "Eternal Memory" (Vichnaya pamiatj).

BUILDING A NEW NATION

UKRAINIAN MASS IMMIGRATION

INTEGRATION INTO AMERICAN SOCIETY

Related topics:

World War II
Displaced persons

Ethnic group: Ukrainians

Theme: Contributions

TOPIC: THE BIG WAVE OF IMMIGRATION

Behavioral objective

The student should be able to

1. locate on a map the principal region of origin of Ukrainian immigrants to the United States in the 19th century;
2. state approximately how many Ukrainians were living in the United States at the end of the 19th century;
3. describe the contributions of Ukrainian refugees after World War II to the Ukrainian community in America.

How this topic relates to the theme of multi-culturalism

About forty million Europeans, Asians, Africans and Latin Americans have entered the United States in the past two hundred years. They came in different proportions and at different times. Before 1950 more than six million came from Germany, about three and a half million from Russia, less than half a million from China. The peak year of immigration from Ireland was in 1851; from Sweden, 1882; from Italy, 1907.* Among all groups (with the important exception of slaves brought from Africa) the

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*Source: Oscar Handlin, Immigration as a Factor in American History. New York. Prentice Hall, 1959, p. 16.
The same statistics appear in U.S. Bureau of the Census, Historical Statistics of the United States, 1789-1945.

reasons for coming have tended to be similar: The quest for greater religious freedom; the desire to avoid persecution because of their political beliefs; the search for highly paid work and an improvement in their material standard of living.

The peak years of immigration for Ukrainians, Lithuanians, Greeks and Jews were in the period between 1880-1924. While large numbers also came to the United States following World War II and the subsequent civil war and political terrorism throughout eastern Europe, most of those in the United States today who are members of the above groups owe their origins to the migration of their grandparents and great-grandparents before World War I.

Most of those who came were peasants. They lived in an agricultural society which had changed little in a thousand years. They were not ignorant or stupid—terms suggested by our modern use of the word "peasant." They were illiterate; the government was not theirs nor was it interested in their material well-being. Generally, they were poor. Family "farms" were five to ten acres at best. They knew little of the world beyond the limits of their village. Into this isolated society came news about life in the United States.

The mines, factories and railroads of a newly industrialized nation cried out for additional laborers. The railroads had been given land by the government; now they needed to sell the land to settlers who would create new farms, harvest new crops and produce grain and livestock for the trains to carry. The railroads sent agents to Ireland, Sweden, Italy, and Poland seeking those willing to begin a new life in a distant land. Many listened; some decided to take the risk.

Men with strong backs and young families heard the same message in the coal and iron mines of Cornwall, Wales, Italy, Sweden and eastern Europe. They heard with disbelief stories about high wages in America. Workers in America were said to have meat every day, not just once a week. Butter and milk and bread were cheap and good. Sometimes these tales were just that—"deceptive advertising" we would call it today. One worker from the copper mines of northern Italy in the late 1890's migrated to the copper mines of northern Michigan. In Italy he had worked a 48 hour week; in this new world he worked 12 hours a day, seven days a week—if he wanted to work. There were always newcomers getting off the next boat who were hungry to take his place.

Within the space of three generations the nation was transformed from a small, independent agricultural and commercial society into a powerful nation with a self assurance and pride that would have astonished the framers of the Declaration of Independence. The transformation had been made possible by the fearless labor of uncounted men, women and children. They worked in a society where the dignity of labor was sometimes the only reward.

Bridge questions

1. Most of the Jews, Greeks, Ukrainians, and Lithuanians who now live in the United States came here in what years?
2. What are the three major causes for migration to the United States?
3. What specific political rights and religious liberties does the Constitution provide for all individuals and groups in the United States, whether or not they are citizens of the country?

MASS IMMIGRATION OF UKRAINIANS AND SUBSEQUENT WAVES OF POLITICAL EMIGRES

In this Bicentennial year of American independence, American Ukrainians celebrate the centennial of the beginning of their ancestors' mass immigration to this country.

It was in the late 1870's that thousands of poor peasants from the western provinces of Ukraine began to leave their country to settle in the east coast states. Pennsylvania coal mines attracted some of the first immigrants; others settled in large cities like New York and Philadelphia. Some went to the mid-western states of Michigan, Illinois, Missouri, and Minnesota.

In Pennsylvania, the Ukrainian miners settled in shanty towns along with other east Europeans. The life and work in the mining towns were their first experience in the process of Americanization. That experience was hard, but in many ways rewarding. After a few years, immigrants returned to their homeland; others settled permanently in the United States. Churches, social halls, schools and cultural centers were established. They started newspapers in their native language. They founded a number of organizations, above all the fraternal ones—a kind of non-profit insurance company and credit unions.

By the end of the 19th century Ukrainian Americans were a recognized group in this country along with a score of others. At the turn of the century they numbered more than half a million. Most of these pre-1914 immigrants came from regions in the western Ukraine. Some parts, particularly in the Carpathian mountains, were almost depopulated by this mass exodus. Today there are more descendants from the western Carpatho-Ukraine, now a

part of Czechoslavakia, living in America than there are in their old homeland region.

The wave of mass immigration was stopped by World War I. In the 1920's and 1930's only a small number of Ukrainians came to the United States. They were mostly refugees who fled from political persecution in the homeland.

In many cases they were individuals who were veterans of the Ukrainian Army who had attempted to create an independent Ukrainian state between 1917-1920. They did not greatly increase the Ukrainian American population, but added to it fresh ideas and what it needed most, cultural and civic leadership.

After World War II a comparatively larger wave of political refugees reached American shores. These were people who fled the Russian Communist armies. These refugees retreated west as the German armies withdrew and temporarily settled in Germany and Austria as so-called "D.P.'s," displaced persons. Fifty percent of them were members of the middle class and belonged to the educated group, known in eastern Europe as intelligentsia. Over 80,000 of these Ukrainians were permitted to come to America. Again they have strengthened the existing Ukrainian community, injecting new life, energy, and dedication to public activities. Presently, these people and their children constitute the political and social leadership within the Ukrainian American community.

Suggested activities

Have the students ask their parents their country of origin and why they or their ancestors emigrated to America. On a world map use colored pins to indicate the place of origin and the varied times of arrival.

For those who were here before 1840	Blue
between 1840 - 1870	Green
1870 - 1924	Yellow
1925 - 1945	Pink
1945 - 1955	Red
1955 - 1976	Brown

Use different shapes to indicate the different reasons for emigration:

A Star - for economic reasons

A Triangle - for religious persecutions

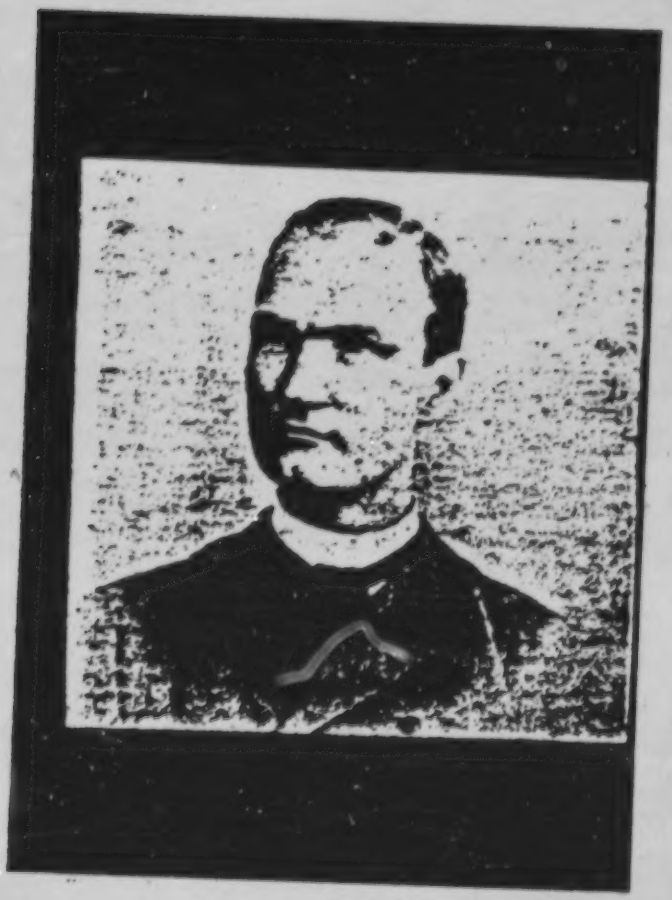
A Square - for political persecutions

Ask the members of the class to explain the reasons for their family's emigration to America. Gradually, the children may begin to trace patterns and see the correlations between the countries, periods of immigrations, and the historical cuases for those migrations.

Evaluation

1. From what part of Ukraine did most of the Ukrainian immigrants to the United States in the 19th century come?
2. Where did they settle in the United States? Can you think of any reasons why they might have chosen these locations?
3. What types of institutions did Ukrainian immigrants establish for themselves in the United States?

4. To what group did many of the Ukrainian refugees after World War II belong? What were their contributions to the Ukrainian community in the United States?



Rev. Ivan Volyanskyj
First Ukrainian Catholic priest
in America

EXPRESSIONS OF ETHNICITY: UKRAINIAN FOLK CULTURE

Related topics:

Bandura
Duda
Tysmbaly
Trembita

Ethnic group: Ukrainians

Theme: Relationship to homeland

TOPIC: UKRAINIAN MUSICAL INSTRUMENTS

Behavioral objective

The student should be able to

1. relate why the bandura is an important instrument to Ukrainians;
2. name at least one other Ukrainian folk music instrument.

How this topic relates to the theme of multi-culturalism

A people carry with them into a new country needs and wants which escape the careful eye of immigration officials. These longings and aspirations are not economic. They do not represent a massive "I want" chorus. Rather, there seems to exist within society a need for community, for purpose and meaning, for beauty and order. These collective needs are frequently expressed and satisfied by the work of individual artists--poets, painters, musicians. The artist may not consciously ask, "Ah, now today what shall I create on behalf of my people?" But the work that the artist creates represents not only the way he or she sees reality, but also the way their people view the world. If it were otherwise the artist and the people would not be able to communicate with each other, and one would not be able to act as spokesman for the larger group.

In the early days of human society folk art was a direct representation of these collective needs and fears. The cave drawings at Lascaux, France, for example, painted about 15-20,000 years ago, are believed to

be the work of a group of artist-priests acting on behalf of the common good. The "art" is an expression of the people's desire to propitiate forces they did not understand and to seek their aid in obtaining food. Other examples of folk art—dance, song, theater, weaving, embroidery, sculpture—originally served similar social purposes—to express joy or thanks, to share grief, to record an important event.

As time passed these distincitive, unique acts became ritualized. The memory of the original, religious event receded, but often the words and actions associated with the original event were continued. The rituals endured because they combined grace and mystery, they were beautiful to watch or pleasing to hear. They were emotionally and aesthetically satisfying to the members of the group.

In the United States today these old folk expressions have taken on a new meaning. The original event which they celebrate and the reasons for the ritual performance may have been forgotten, but the tradition itself is regarded as a vital symbol of the group's identity. Commercial entertainment and the work of professional artists may both be more sophisticated. Television and mass education have broken down many of the old barriers between groups. All the more reason then to retain the old way of doing things as guideposts to help us know who we are.

Bridge questions

1. Can you give some examples of folk art in the United States today?
2. If folk art, in the traditional sense, seems in such short supply, can you give some explanations for this shortage?
3. In what ways could folk art be encouraged—or is it such a natural expression that it cannot be slowed down or speeded up by outside forces?

UKRAINIAN MUSICAL INSTRUMENTS

Ukrainian folk art is rich and varied: embroidery, weaving, wood-carving, ceramics. Particularly important to Ukrainian Americans are their native songs and dances. One musical instrument, called the bandura is very popular.

The bandura, the national musical instrument of Ukraine, is an open-string instrument with 30 to 60 strings ranging through five octaves. Shaped asymetrically, the bandura is a little over three feet in length and about a foot and a half wide across the body. The strings which extend along the neck are used for bass accompaniment; the shorter, treble strings are stretched over the main part of the instrument. Holding the bandura on his knees, the musician strikes the strings with his fingertips thus producing an emphatic but gentle sound reminiscent of the lute and harp.

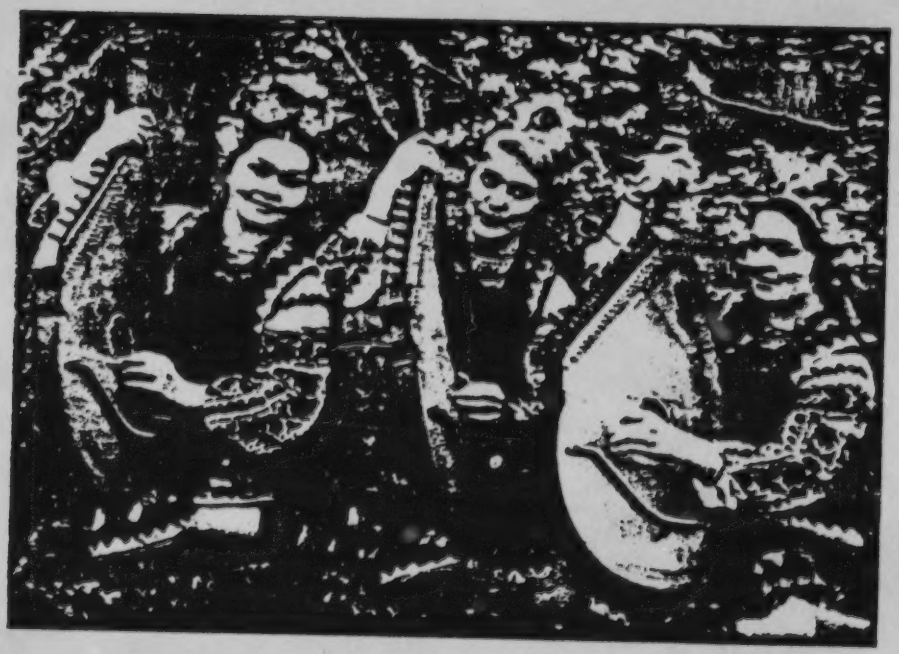
The bandurist, traditionally always a man, was chief entertainer as well as an influential educator of the masses, especially during the Kozak period. Usually a veteran Kozak, the bandurist travelled from town to village to hamlet singing to the accompaniment of the bandura, his poetic 'dumy' about ancient and recent heroic deeds. He thus preserved and passed on the nation's history and folklore.

In modern times, young women have become increasingly interested in the art of bandura playing which is now very popular with Ukrainians, especially young Ukrainian Americans.

Other musical instruments include the tsymbaly (dulcimer) typically used at weddings; the rih (horn), a shepherd's instrument and the duda or Koza (bagpipes) made of goat skin and a variety of flutes.

Unique among these instruments in the trembita, a long trumpet-like instrument indigenous to the Hutzul region in the Carpathian Mountains. Made of a single piece of wood 2 to 2.5 meters in length, cut and hollowed out and wrapped with birch bark. The trembita produces a sad muffled sound and is played solo on high pastures or in groups at funerals and folk festivals.

Source: Materials published by U.N.W.L.A.



Young girls in Ukrainian folk costumes playing bandura

Suggested activities

1. Ask the students to draw and cut out paper puppets in folk costumes of different countries. Tell the children that you want to put on a play called Ellis Island. Explain to the class that Ellis Island was for a long time a place through which immigrants passed. Select two children to play the role of American immigration officers who have to decide if the puppet-immigrants should get a permit to enter the United States. Standard questions which the officers ask are:
   - Why do you want to come to America?
   - What skills do you have and how are you going to earn your living here?
   - What will you do with your costume in America?

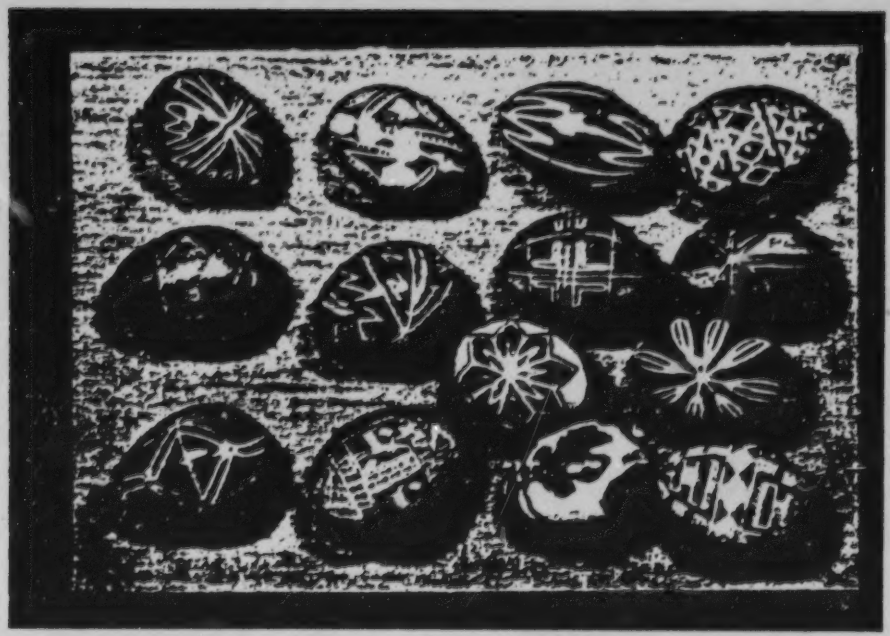
   Discuss with the students the reasons for letting or not letting the puppet-immigrants to enter the United States. Also discuss with the students if the folk costumes should be kept or totally discarded by the immigrants. If the costumes were to be discarded, what would be the loss? Point out that all folk costumes are beautifully ornamented, harmonious in color composition and adopted to different climates and life styles.
2. You can have a project in teaching the students how to make a folk art object, e.g. Christmas straw ornaments, painted Easter eggs, Karagiozi puppets, etc. Instructions on how to make these things are included in the materials under different groups of the project.

Evaluation

1. What is a bandura?
2. In what period of Ukrainian history was the bandura especially important?

3. What other Ukrainian musical instruments do you know?

UKRAINIAN FOLK ARTS



Easter eggs

Carved wooden box on an embroidered serviette

Related topics:

Easter
Folk art

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe the making of a Ukrainian Easter egg.

EASTER EGGS

Many ancient civilizations have built an elaborate cult around the egg, the symbol of life in world mythology. In Ukrainian mythology and folklore the egg is also the embodiment of the life principle; it has deep meaning in mythical and religious ceremonies dating to the earliest times. During the pagan Festival of Spring eggs were decorated with special symbols and colors which made them powerful talismans against evil as well as magical good luck charms. They were cherished in every household and the secret family method of their preparation enviously guarded and passed from mother to daughter through the ages.

With the coming of Christianity the egg acquired a new significance. In addition to nature's rebirth, it now also represented man's spiritual renaissance. The richly decorated Easter egg formed an integral part of the Christian service commemorating the resurrection of Christ. Blessed by the priest in church it became a religious mememto and to this day it remains the symbol of the Ukrainian Easter, as well as a work of art.

The krashanka (from noun 'kraska' or 'color') and the pysanka (stemming from 'pysaty' or 'to write') are the two most extensively used forms of

Easter eggs in Ukraine. The krashanka is a hard-boiled egg dyed in a solid radiant color and is meant to be eaten. The pysanka, on the other hand, is decorated by the ancient batik or wax resist method where the ornament is actually written on the raw egg in wax and successively dyed in several brilliant colors.

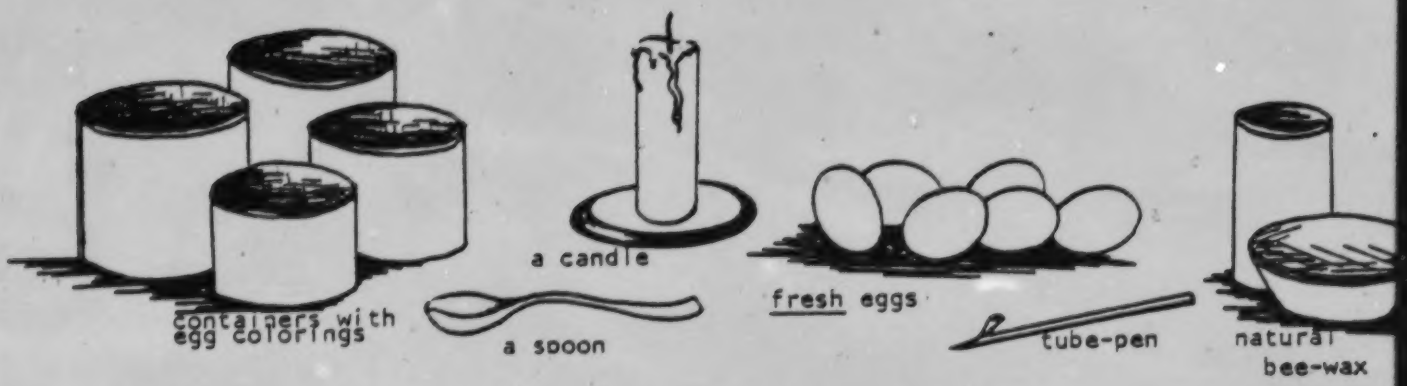
The mosaic-like design of the pysanka is derived mainly from geometric, plant and animal motifs each element of which was originally a symbol. Now we understand the meaning of only a few of these, the rest being lost in the oblivion of time. The numerous lines, meanders and spirals having no beginning or end, characterize eternity. The oak leaf speaks of Perun, the pagan god of thunder and lightning while the roostar and the eight-pointed star represent the Sun-god Atar. The rosettes, tripods and crosses are solar signs. Another often repeated motif is the particularly expressive tree of life.

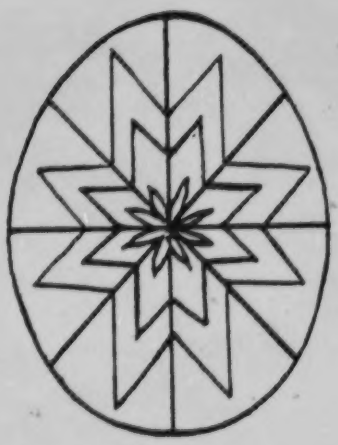
Christianity gave a new dimension to these pagan signs and added many of its own symbols such as the fish, the church, the Christian cross. Although the basic elements of the design are relatively few, their skillful and imaginative combination on the oval surface of the egg produces myriads of delightfully different and meaningful pysanky.

Regarding the pysanka as a form of artistic expression, one can only marvel at the exceptionally high aesthetic sense of the Ukrainian woman through the ages.

PYSANKA

To make a "pysanka" - a Ukrainian Easter egg, you will need:





wax design on white surface

Step 1

Put a bit of bee-wax into a tube-pen and melt it over the candle flame. Take an egg and draw lines of the basic design of your "pysanka", starting with the lines which would divide the egg into halves and quarters. Then proceed drawing other lines with melted wax. The waxed surface will not take colors. It will stay white or any other color upon which the wax was applied. Be careful not to drip wax on the egg surface. It will cause blots.

Step 2

Immerse the waxed egg into the container with the lightest color.

Step 3

After the egg is colored scoop it out of the container with a spoon and carefully wipe it dry with a tissue paper.

Step 4

Repeat Step 1 waxing those parts of the egg where you want to retain the color you have. Repeat Step 2 and 3.

was design on yellow surface

wax design on yellow surface in green color

Step 5

Keep repeating steps 1. 2 and 3, each time putting the egg into a container with a darker color than the previous one.

Step 6

When you have finally reached the end of your design, put the egg into the darkest color, usually maroon or black.

Step 7

To remove wax, hold the egg to the side of your candle flame and wipe away the wax with a tissue paper as it melts. Never hold the egg to the top of the flame. This will darken the surface and discolor the egg.

wax design on orange surface

NOTE:

The typical colors used in Ukrainian Easter egg design are white, yellow, red, rust, black, and ,springly, green. To apply green color, dip small brush or a toothpick into the green color (or blue, if you will apply it to the yellow surface) and apply to the areas designated for that color. Pat dry with a tissue and cover with wax before dipping it into the next color.

Also, you may want to sketch the design first on paper in colors. You may even want to trace the lines with a pencil on the egg surface. In that case do not erase the lines on the egg or the colors will not take evenly.

wax design on red surface before it is put into black color.

And now, try to copy the design of the "pysanka" we have provided for you!

Related topics:

Folk theater

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe typical Ukrainian Christmas puppet shows called "Vertep."

UKRAINIAN CHRISTMAS PUPPET THEATER
"VERTEP"

"Vertep" may sound strange to you, but to many Americans of Ukrainian descent it is a familiar word. As students they may have prepared Christmas plays which were staged in their parochial or Saturday schools or other Ukrainian facilities. It is an old traditional Ukrainian Christmas entertainment which in the Ukraine had its beginnings in the seventeenth century. According to scholars, it was probably founded and the plays for it written by students of the Kievan Academy. Eventually it was taken over and popularized throughout the country by wandering teachers, minstrels, deacons and traveling theater troups.

The puppet theater consisted of a miniature two-storied structure and puppets were made out of wood and dressed in appropriate clothes. Each puppet had a wire attached to one leg and in this way the puppeteer was able to control the dolls' movements leading it back and forth via the vertical and horizontal grooves cut out in the floors of the structure.

The play consisted of two separate acts that were thematically unconnected. The first act was religious in theme and didactic in character:

in it we see the shepherd and the Three Kings who come to visit the new born Christ. They sing and rejoice in his birth. This part of the act takes place in the upper floor. There is also a scene with weeping Rachel whose child was killed by the order of King Herod. Rachel curses the King, and he dies and the devil takes his soul and body into hell.

The whole of the second act took place on the lower floor and consisted of short humorous scenes that were intended to amuse the viewer. Although the various short scenes of the second act do not constitute a tightly knit act, they do gravitate around one personage who is not given a specific name, just called "the Kozak" (Zaporazhets').

In Ukrainian folklore there are many legends about Kozak Mamai who was a great warrior, defender of freedom and honor, and who always appeared at a very critical moment in a battle and saved the day. It is probably upon this semi-legendary folk-hero that the role of "Kozak" in the puppet theater is based. In the play even the "Kozak" doll is always made larger than the others. He wears a Kozak uniform, carries a bandura (Ukrainian folk instrument) and smokes a pipe. In a very long monologue he speaks of the glorious past of Ukraine when the people were free and independent.

The short scenes of the second act show us a variety of negative characteristics of man, i.e., cowardice, greediness, etc. The scenes change rapidly and in them people lie, cheat, trick each other, argue, fight—all for the purpose of bringing out the comic element in such behavior. The "Kozak" is above all this. Although he may pretend to be fooled, he does so only to get a hearty laugh out of it. He conquers all who wish him ill, even the devil. In the "Kozak" the viewers saw the heroic past of Ukraine. To them he was the eternal defender of Ukraine's freedom and religion.

Both acts were accompanied by choir singing, duets, solos and instrumental ensembles which consisted of a violin, cymbals, a flute and a drum. The "Kozak" plays his bandura and sings old epic songs. He and the others also dance.

During the Christmas holiday, students would wander from house to house, from town to town, village to village with the puppet theater and give performances.

Text prepared by Lubow Wolynetz

UNWLA collection

Caroling in Chicago

CULTURAL PATTERNS:

EUROPE AND SOVIET SOCIALIST REPUBLICS

INDIVIDUALS OF EUROPEAN ORIGINS WHO CONTRIBUTED TO AMERICAN LIFE:

OUTSTANDING AMERICAN UKRAINIANS

Related topics:

Sculpture

Ethnic group: Ukrainians

Theme: Contributions

TOPIC: A UKRAINIAN ARTIST IN AMERICA

Behavioral objective

The student should be able to

1. identify Alexander Archipenko;
2. relate the significance of Archipenko's sculpture to modern art.

How this topic relates to the theme of multi-culturalism

Shakespeare compared the different stages in the life of an individual to the career of an actor who played many different parts in a lifetime. But we also know that even in one day the individual has many parts to play. The individuals in your class assume the role of student, but they are also brother or sister, son or daughter, nephew or niece, friend or stranger. Some of their roles are also played by their teacher who may have additional roles—cook, dressmaker, union member, lover, graduate student or home-owner. Sometimes the roles are in conflict; the mature individual knows which roles are most important and is able to adjust the conflicting demands.

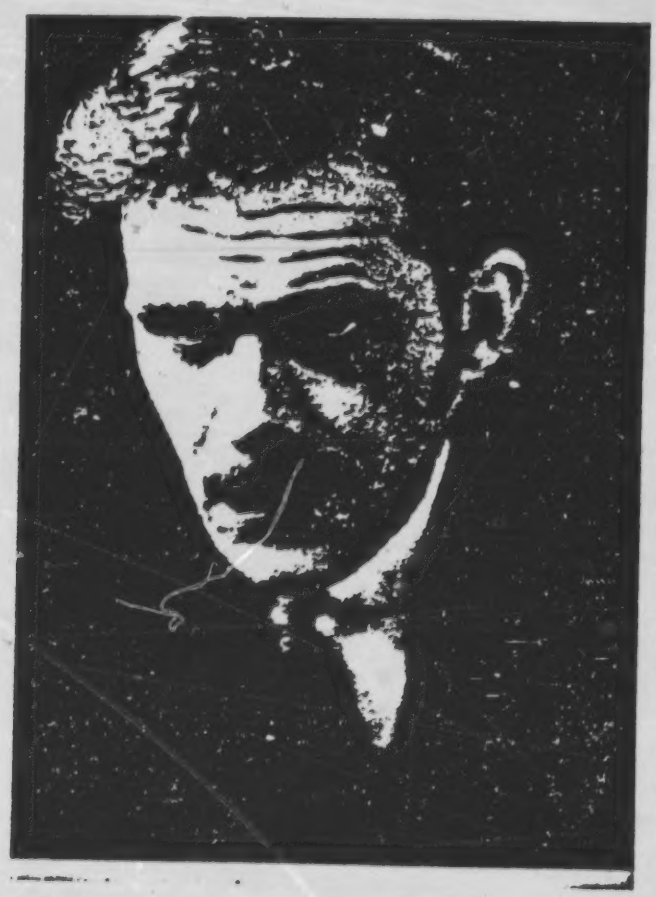
Immigrants and their descendants, like Shakespeare's actors have performed varied roles in American society. Often the newcomers suffered from the stigma frequently attached to newcomers. As they made the transition from Old World to New World, they were forced to make choices.

Some retained all their former ways and made no changes. Some did just the opposite—denied their ethnic heritage and completely accepted the

American way. Still others successfully combined both the traditional and American culture. They became effective, participating members of two communities—one a creation of the New World, the other a product of the Old World traditions and loyalties.

Bridge questions

1. Can you list the reasons why someone would not want to change their traditional ways of doing things—their religion, language and values?
2. List the reasons why someone might wish to do the opposite—abandon all of their old ways of doing things.
3. How difficult or easy would it be to attempt to combine both the old and the new? What advantages might there be in such a combination? What disadvantages?



Alexander
Archipenko
(1887-1964)

A WORLD-FAMOUS UKRAINIAN ARTIST IN AMERICA

By far the most famous Ukrainian who ever lived in the United States for an extended period of time was the sculptor Alexander Archipenko. He was born in Kiev the capital city of Ukraine, in 1887. His father was a professor of engineering at the local university. It is from him that Archipenko inherited a life-long passion for science. But during a prolonged childhood illness, which kept him bedridden for over a year, he discovered in himself a still stronger calling—an irrepressible artistic talent. In a way, he remained faithful to his earlier interest, while yet practicing art all his life. His love and knowledge of science is evident in all his sculpture: not only in intricate forms, which he borrowed from botony and zoology, but also in his exciting experimentation with materials and techniques.

Archipenko was briefly enrolled at the Kiev Art Academy; dissatisfied with his professors, he went to Russia to study at a Moscow art school. But the artistic life in neither capital was rich enough for him. He was dismissed from the Moscow school for calling his professors old-fashioned granddaddies of art. But Archipenko decided to turn this setback into an advantage: he went to Paris, then the art capital of the world. In a city where there were probably more artists than grocers in the first decade of our century, the twenty-one-year old Archipenko made a name for himself almost overnight. By 1910 he was known well enough to establish a successful private art school on his reputation alone. But it was four years later, in 1912, that he gained world-wide fame.

He became a celebrated artist at twenty-five not only because he was uncommonly talented but also because he was commonly inventive, approaching

sculptural problems in the cool, methodical way of a scientist. In a large Parisian exhibition of 1912, where young geniuses like Picasso and Braque also exhibited, Archipenko startled the art world with bold technical innovations in sculpture. Some of his work, for example, was done in acrylic, a transparent, plastic-like material. Its flexibility, as opposed to glass, allowed the sculptor to work in large forms, then quite new and suited much more to industry than to art. He also showed examples of something he called sculpto-painting. Traditional sculpture is made of a single substance—stone, metal, wood, clay, sometimes even ice, butter, or cheese. Archipenko decided to make sculptures of mixed materials: a part of a single sculpture he would make of glass, another of aluminum, still another of papier-mache. He then painted some portions of his sculpture in different colors, while leaving others bare. What is more, he executed paintings in oil on canvas, the way a painter does, and then glued the painted canvases onto parts of his sculpture. He also painted designs and abstract forms directly on the glass and wood parts of a sculpture. If you follow contemporary art, you know that such "mixed-media" sculptures are now done by sculptors all over the world. Artists using this technique are all indebted to Archipenko.

Later, he was to invent still more advanced technical devices. He would make a hollow sculpture of semi-transparent acrylic, and then illuminate it from the inside by a small colored electric bulb: the light gave the work a mysterious inner glow. He was also the first to attach electric motors to sculptures in order to make them move incessantly. All this is so popular today that it is used even by commercial and industrial designers. In the 1920's it was unheard of.

Not only the materials but the forms of his sculptures shocked visitors of the 1912 exhibition. All his life he like to re-embody the human figure. But nobody had ever seen the human body quite the way Archipenko saw it. Clean, cool and graceful, almost impersonal, and only remotely resembling a real body, his human shapes immediately became the talk of the art world. Those who knew something about art history noticed that Archipenko had been influenced by ancient Egyptian wall paintings and statuary. What French critics found a little more difficult to detect, however, was the tremendous influence of ancient Ukrainian traditions upon his art, particularly the five-thousand-year old statues of the goddess Earth Mother, excavated on Ukrainian territories and subsequently referred to in history books as Steppe Venuses or Steppe Madonnas. Archipenko himself liked to recall those childhood days when his father's friend, an archeologist and expert on such statues, took him to excavation sites and let him admire all the newly found treasures.

Many critics scoffed. Popular magazines made silly jokes and published even sillier cartoons. But those who believed in the future saw that they had to do with a genius. The great French poet, Guillaume Apollinaire, wrote three essays about Archipenko's work, while another poet, Blaise Cendrars, celebrated the new sculptor in a poem. For Archipenko's technical innovations alone, perceptive critics called him the Einstein of art. The 1912 exhibition made the young sculptor so famous that a year later his work was shown in the first important exhibition of modern art in the United States, known in the history of American culture as the New York Armory Show.

The rest was a smooth road to ever greater success. In 1921 Archipenko went to Berlin, established an art school there, then left. He left in

order to fulfill the dream of his youth—to live in America. Archipenko came to the United States not as a poor immigrant to work in a factory or a coal mine, but as a famous artist, invited and eagerly awaited by the American art world. Long before that move, he wrote: "America is the land where great art of the future will be produced. America fires my imagination more than any other country."

In New York Archipenko established another art school. He moved for a short time to California, then spent two years in Chicago where, of course, he established still another art school. This habit of founding art schools wherever he went shows his great love of young people and an eagerness, uncommon in artists, to share with others all that he himself knew. In 1939 he deisgned, and practically built all by himself, a magnificent house in Woodstock, New York among lovely forest-covered hills. There he settled permanently. He was very famous and fabulously wealthy when he died in 1964, at the age of seventy-seven. But wealth, fame, and old age did not prevent him from working. In fact, he died three days after finishing a huge sculpture of King Solomon, which critics regard as one of his best works. So you see that not only did he not stop working, but he never stopped growing.

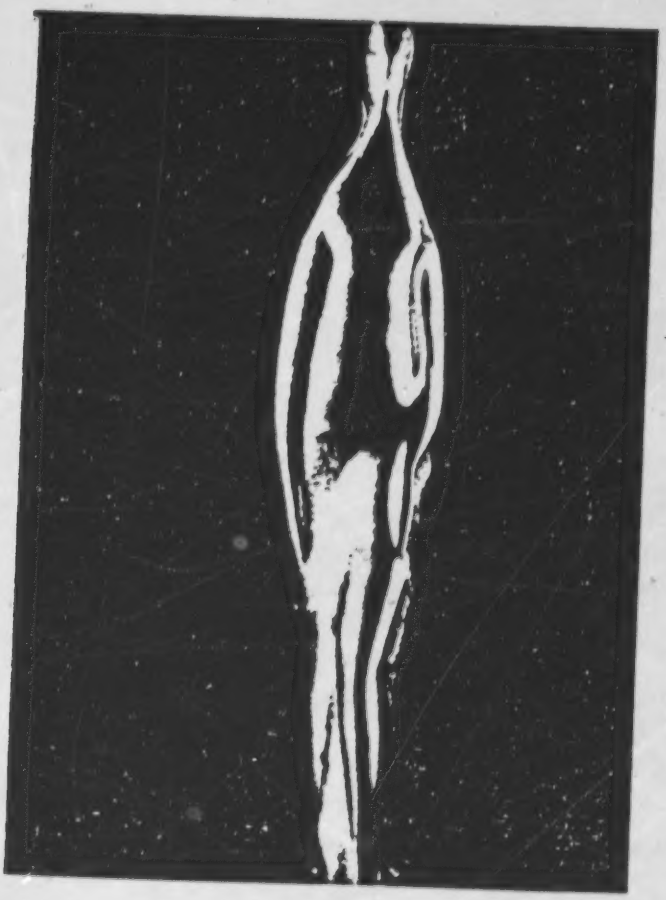
Immediately upon arrival in this country, Archipenko established contact with Ukrainian immigrants and maintained it throughout his life here. He liked simple people and regretted that not many among them appreciated his experimental art. He wrote wittily: "Art is for all people, but unfortunately, not all people are for art."

Suggested activities

Ask the children to name different professions, occupations, or arts that have been important in American society. They can write them in their notebooks or you can put their suggestions on the blackboard in one column. Ask the children if they know any outstanding individuals that they can identify with the categories in the first column.

Evaluation

1. Where was Archipenko born?
2. Why is he an important artist?
3. What were his attitudes toward America?



Archipenko's sculpture in Ukrainian Pavillion
at the World's Fair in Chicago 1933

Related topics:

General Turchin
Civil war
Nicolas Sudzilowski-Russel
Hawaiian territory

Ethnic group: Ukrainians

Theme: Contributions

Behavioral objective

The student should be able to

1. describe the involvement of General Turchin in the American Civil War;
2. relate some of the adventures of Nicolas Sudzilowski-Russel in America.

TWO ADVENTURERS FROM UKRAINE

Many Americans know the names of the Polish-American general Thaddeus Kosciusko who took part in the American Revolutionary War; the German-born scientist, Werner von Braun, who helped develop the American space program; or the Russian-born novelist, Alexander Nabokov. But the names of John Turchin and Nicolas Sudzilowski-Russel are not well known to the American public.

In their own way, however, these two Ukrainians made important contributions to American life. Also because of their background and colorful personalities, they left a unique imprint on the people, places and events they were involved with.

General Turchin commanded the 19th Illinois regiment of the United States volunteers during the Civil War. Born in 1822 on the Eastern outskirts of Ukraine, he had been a colonel in the Imperial Army of Russia and had distinguished himself in Crimean War between a European coalition

and Russia. He had also designed and supervised the construction of fortifications in the Baltic region of Europe.

Because of his opposition to the Czarist regime, Turchin left the Russian empire in the 1850's and settled in Chicago. He was employed by the Central Illinois Railroad whose legal counsel at that time was Abraham Lincoln. The two men became friends. After Lincoln was elected President of the United States, the Illinois Governor Yates offered Turchin the command of the 19th Illinois volunteers regiment. During the Civil War Turchin and his regiment participated in a number of campaigns. A particularly memorable action in Turchin's career occured on the night of September 17th, 1861, when he was assigned the task of rescuing victims of a military train which crashed from the bridge in Huron, Indiana. His wife Nadia participated as a nurse in this and other actions. Turchin liked his soldiers and they liked him. In fact, because of his tolerant attitudes to the soldiers in the field, he was reprimanded by his superiors. After the Civil War the Turchins lived in Chicago and in Radom, Illinois, where the general died in 1901.

Nicolas Sudzilowski-Russel left the Russian Empire for America in 1887. He was a physician by profession, a revolutionary by conviction, and a world traveler by avocation. He did not want to stay under the oppressive czarist regime, since he believed that it would be more viable to fight the Russian autocracy outside the country itself. A champion of absolute freedom, equality and justice for men, Sudzilowski looked toward America as the center of Western democracy. Already in 1860's when he was still a medical student in the University of Kiev, Sudzilowski and some friends founded the "American Circle," with the view of one day establishing an agricultural commune in America.

After long travel in such European countries as Rumania, Bulgaria and England, where he had engaged in anti-czarist activities, Sudzilowski came to California and immediately became involved in American political life changing his name to Russel. He got a job as an American consular official in the Caribbean Islands. Later, in 1890, he settled in Hawaii. There Russel practiced medicine and continued his political activities. He founded the Independent Party whose aim was to represent the interests of the native population. He was elected senator, and in 1900, he briefly served as president of the Hawaiian Senate. Russel used his authority as an Hawaiian politician to aid compatriots from Ukraine. He helped some thirty Ukrainian families to settle on Hawaiian plantations in 1900's.

But Russel's restless character soon drove him to further travel and adventures. During the Russo-Japanese War he journeyed to Japan, where he became active among the Russian prisoners of war, giving medical aid and preaching revolutionary ideas. He spoke at meetings, contributed to newspapers, wrote theoretical pamphlets on political and humanitarian issues, all the while attacking the Russian regime.

After his Japanese adventures, Sudzilowski-Russel decided to stay in the Far East. He refused to return to his homeland after the Communist Revolution, since the new social experiement in Ukraine and Russia was not the kind of society he had fought for all his life. Instead, he settled in China where he died in 1930—a lonely, abandoned old reformer and revolutionary. With him died his noble dream of universal and utopian freedom and of a world-wide society based on egalitarian justice.

HISTORICAL CONSCIOUSNESS OF AMERICAN UKRAINIANS

Related topics:

Eastern European history
The Kozaks

Ethnic group: Ukrainians

Theme: Relationship to homeland

TOPIC: UKRAINIAN HISTORICAL CONSCIOUSNESS

Behavioral objective

The student should be able to

1. name two successful periods in Ukrainian history;
2. discuss some reasons that Ukraine lost its independence at various times in history;
3. discuss why the independence issue is so important to Ukrainians.

How this topic relates to the theme of multi-culturalism

If you travelled about the world and asked different people the meaning of their group's name, there would be a surprising degree of similarity. The Eskimo, the Cheyenne, the Sioux, the Bantu—in every case the word the people use to describe themselves means "the people" or "the first people." Of course they are aware of the fact that many other people inhabit the earth, but they tend to believe that there is something special or different about themselves. They are aware of their own, separate identity as a people, speaking the same language, sharing the same traditions and values. They are different from others. Sometimes this difference is a source of pride, sometimes a cause for grief: an old Sioux holy man once described the great numbers of white people who came into his territory as "more numerous than the leaves upon the trees." But the number of people in each group was less important than the fact that

they represented two different traditions, with very different values. This "sense of the past" is sometimes described as an "historical consciousness."

Like the simpler concept of "roots" an historical consciousness provides a people with a sense of their collective past. Usually they regard their origins as being particularly blessed or favored by God or the Fates. They have engaged in titanic struggles with mighty foes and have triumphed. Sometimes their numbers have increased; sometimes their numbers have remained small. To keep their society intact institutions have been established which carefully set down proper rules of conduct for the individual, the family, the clan, the tribe, and the nation as a whole.

Historical consciousness is not limited to families and tribes. The great nation-states of western Europe have even more developed a myth of their uniqueness, and greatness, as a people. This national self-awareness has acted as a spur to immense worldly accomplishments--piling up military victories, material wealth and cultural splendor. While many vital differences in values and traditions exist among them, 16th century Spain and Holland, 17th and 18th century France and England, and 19th century Germany have all exhibited the national belief that destiny was being worked out through the agency of their particular group. In this sense an historical consciousness combined a perception of the past with a blueprint for the future: people who knew where they had been also knew where they were going.

In modern times this sharp sense of the past is sometimes regarded as quaint, or as an anachronism--something no longer fit or appropriate to this age of personal liberty and ease of access to information or travel.

In a mobile society where status rises and falls swiftly within one generation such concepts as historical consciousness do not always seem relevant. But it has proved to be more than a retrospective world view. In the case of some ethnic groups it has held the people together in the face of holocaust and unprecedented persecution. In a time of troubles, as well as in times of joy, knowledge of the past has helped them survive till the morrow.

UKRAINIAN HISTORICAL CONSCIOUSNESS

Students often think of history as having to memorize a lot of dates and names. But dates, names and events are really not what history is all about. History is remembering something from the past which is important for us today and which will help us to understand ourselves tomorrow. The good times of the past are often called in history glorious or golden ages, and the bad times are war years, foreign occupations, slavery.

There are several such high points in Ukrainian history. In the Middle Ages Ukraine, then called Kievan Rus, was a powerful and wealthy state. Its capital, the city Kiev (Kyiv), located on the Dnieper (Dnipro) River, served as an important trade center. Volodymyr the Great, who introduced Christianity to Ukraine in 988, and his successor Yaroslav the Wise, who codified the laws of the country and built magnificent cathedrals in several Ukrainian cities, are the two most outstanding rulers of that period. But internal strife and the invasion of Asian armies undermined the strength of the state. And so in the fifteenth century the only surviving institution from the Kievan period was the Orthodox Church. But even the church grew weak: while it was under heavy attack from Latin Catholic Poland, it did not find support from the other Orthodox countries in Eastern Europe.

When Poland occupied most of Ukraine at the beginning of the fifteenth century, Ukrainian peasants were forced into serfdom. Noblemen also lost many rights and freedoms. Members of the Ukrainian nobility had to change their religion from Orthodox to Catholic if they wanted to preserve their civil rights and property. Such oppression forced many peasants and

noblemen to flee to the eastern prairie-steppes, wasted and depopulated by the Asian armies. On an island in the Dnieper (Dnipro) River those refugees built a large fortress, repeatedly defeated the invaders from Asia, and in time made the prairie-steppes safe for habitation. They began to call themselves Kozaks.

Sometime at the end of the sixteenth century, at the time that the first colonizers arrived in North America, a new glorious period began for Ukraine. The freedom-loving Kozaks inspired a successful national uprising against Poland in 1648, under the leadership of Bohdan Khmelnytsky (Kh-mel-nit´-ski). Khmelnytsky thought that Russia, another Orthodox Christian nation, would help him in his war against Catholic Poland. And so he concluded a treaty with Russia in 1654. But the Russian czar betrayed Khmelnytsky: under the pretext of defending Ukraine from the Poles, Russian troops actually occupied the country. At the time that America proclaimed its independence from Britain, the Russians totally suppressed the Kozak State; to assert her domination over Ukraine, the Empress Catherine II ordered the Kozak fortress on the Dnieper (Dniptro) River to be leveled to the ground.

A long period of foreign occupation and political subjugation followed. Ukraine was partitioned between Russia and Poland, and later the Austro-Hungarian Empire also claimed a large portion of its territory. But the memory of freedom did not fade in Ukrainian hearts even under the harsh conditions of political and cultural oppression.

In the nineteenth century the Russians tried to suppress the Ukrainian language altogether. They forbade Ukrainian instruction in the schools of the country, and put a ban on the publication of Ukrainian books.

Taras Shevchenko, the foremost Ukrainian poet of the nineteenth century, was exiled to Siberia because he wrote his poems in Ukrainian.

The First World War sparked high hopes for independence. Between 1918 and 1920 an Independent Ukrainian Republic was proclaimed. But without support of foreign allies, there was no chance for it to survive. The Russians occupied the eastern part of Ukraine, Poland took the western part, and Czechoslovakia, Hungary, and Romania got smaller segments of its territory.

But no matter who rules Ukraine, or in what country Ukrainian emigrants live, the dream of freedom and an independent Ukrainian state is the first priority among their concerns for their homeland.

Taras Shevchenko and his American friend. Ira Aldridge

Suggested activities

Ask the students to write a family history covering three generations—their grandparents, parents and themselves. They should note where their family has lived, what language they spoke at home, what schools they went to, what kind of jobs they held, etc. Then ask them how this knowledge of their family's history affects their ideas about themselves. Do they desire to continue or abandon the life-styles of their ancestors? How does this knowledge of the family's past affect their plans for the future?

Evaluation

1. Identify two periods in history when Ukraine was an independent state.
2. What is the situation of Ukraine today?
3. Imagine that your country has been occupied by a foreign power and that your language and religion have been officially forbidden. How would you react?

Related topics:

Eastern European history
The Kozaks

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. define the term Kozak;
2. explain why Khmelnytsky's treaty with Czar Alexis was disadvantageous to Ukraine;
3. speculate on the reasons that the United States won its independence from England relatively easily, while Ukraine is still in captivity.

UKRAINE'S ASPIRATIONS TO FREEDOM

The great French writer and philosopher of 18th century, Voltaire, wrote: L'Ukraine à toujours aspirée a liberté (Ukraine always aspired to freedom.). This statement illustrates the sense of Ukrainian history and the aspirations of the Ukrainian nation.

Ukrainians lost their independence in the thirteenth and fourteenth centuries when Asian Mongols repeatedly invaded their land. Since then, they have faced the various foreign powers ruling their land with a spirit of opposition and revolt. Ukraine's Western neighbors profited from the fact that the Mongol invasion weakened the country. Between the fourteenth and the sixteenth centuries Lithuanians and Poles ruled the land. But Lithuanians soon lost control over Ukraine, and only the Polish occupation remained. The Ukrainian people formed an army of their own to defend their land both against further Mongol invasions and against the aristo-

cratic Polish rule. These Ukrainian warriors called themselves Kozaks. They defended their native land and their Christian Orthodox faith from the pagan Mongols and the Roman Catholic Poles. Many writers described the courageous campaigns of the Kozaks. Among them was Nicholas Gogol, who wrote his splended novel Taras Bulba about a Kozak leader and his two sons.

The first half of the 17th century saw many Kozak uprisings against the Polish rulers. In 1648 Hetman Bohdan Khmelnytsky waged war on the Poles who occupied Ukraine. Hetman, by the way, is the Ukrainian word for a Kozak leader. Khmelnytsky's campaign was crowned with success: he banished the Poles beyond the borders of Ukraine and established the Ukrainian Kozak state. To protect the new state from further harassment by the Poles, Khmelnytsky concluded a treaty with the Russian Czar Alexis. Since the Russian nation was of the Orthodox faith, Khmelnytsky hoped that it would be sympathetic to the Ukrainian cause. Russia at that time was not a strong European power; but it was already beginning to build an Empire on its own. Ukraine became its first victim. Slowly but surely the Czarist armed forces penetrated Ukraine's borders and occupied much of the territory.

A very able Ukrainian Hetman, Ivan Mazepa, finally attempted to liberate Ukraine from Russia. He looked for allies in the West to help him in this undertaking. The Swedish King Charles XII agreed to fight on his side. In 1709 the Russian Czar Peter I defeated Mazepa and the Swedes near the Ukrainian city of Poltava. This defeat sealed the fate of Ukraine for several centuries. The Russian Czars moved to suppress Ukrainian autonomy; the Ukrainian Kozak army, for instance, was dissolved in 1775.

In the nineteenth century, when armed resistance became impossible, Ukrainians continued their struggle for independence not with the sword but with the pen. They went about creating great works of literature and social thought, in which Ukraine was being proclaimed as a distinct nation with aspirations to liberty and democracy. The great Ukrainian poet, Taras Shevchenko (1814-1861), for instance, hoped for a Ukrainian "Washington who would bring a new and righteous law" to his land.

Finally in 1917, Ukrainians realized their dream of freedom and independence. But the Ukrainian National Republic was only short-lived. Ukrainians were forced to fight against Russians, Poles and other aggressors. The struggle of Ukrainians for national liberation went on during World War II against the Nazi occupation, and continues now against Communist Russia. Young intellectuals, writers and workers are presently in jails and concentration camps because they aspire to the same ideals for which Khmelnytsky, Mazepa, Shevchenko and the soldiers of Ukrainian armies in 1917-1920 fought.

The Ukrainian struggle continues.

Related topics:

Eastern European history

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. distinguish between the Eastern and the Western part of Ukraine;
2. explain the policies of the Austro-Hungarian and the Russian Empires toward Ukrainians;
3. discuss the advantages of a unified Ukraine, even if it is not at this time fully independent.

MODERN UKRAINE: A NATION UNITED

When one hundred years ago Ukrainians first set sail for the American shores, their native land was torn between two mighty Empires: the Austro-Hungarian Empire occupied the smaller Western section of Ukraine, while Russia governed its much greater Eastern part. Most early Ukrainian immigrants came from the western part of Ukraine, since the Austro-Hungarian Empire had a somewhat more liberal immigration policy than did Russia.

The part of Ukraine which fell to the Austro-Hungarian Empire is called Halychyna. The Austro-Hungarian government allowed the Ukrainians living there some measure of autonomy. In the sphere of culture, Western Ukrainians fared much better than did their brothers in the Russian Empire. They had their own schools, publishing concerns and civic organizations. In political life, however, the Austrian bureaucracy and local Polish nobility did discriminate against them.

But such discrimination was truly mild in comparison to the situation of Ukrainians under Russia. The Russian government, Church and society simply refused to recognize Ukrainians an autonomous nation. Ukrainians were treated as "little Russians," which meant a regional variety of the great Russian nation, rather than a separate entity. Needless to say that such oppressive policies had to be enforced by severe police controls.

When the Revolution broke out in the Russian Empire in 1917, the Ukrainian people got their first taste of freedom in about two hundred years. Everything changed almost overnight. The Ukrainian language was heard everywhere. The anonymous masses of peasants became conscientious Ukrainian patriots. Ukrainians organized local councils, created national military units, established political parties, and finally in January 1918 proclaimed the Ukrainian National Republic as an independent state. At the end of that year, Western Ukrainians proceeded to liberate themselves from the Austro-Hungarian Empire. Subsequently they established the Western Ukrainian Republic. In January 1919 the two Republics became unified in a single Ukrainian state. But the united Ukrainian Republic was destined to be short-lived. Neighboring countries like Soviet Russia, Poland and others began to invade the Ukrainian territory and partition it among themselves.

Ukrainians lost the war of independence and unification. As a result, four states divided the land among themselves in the following way:

1. The bulk of Eastern and Central Ukraine, with the country's capital, Kiev, fell to Soviet Russians and became part of the Soviet Union. That part is now known as Ukrainian Soviet Socialist Republic.

2. Western Ukraine, with its central city of Lviv, was incorporated into Poland. The struggle for liberation continued for two decades in that region.
3. Small portions of South-Western territories were taken over by Romania and Czechoslavakia. It must be said that the Czechs were more liberal toward Ukrainians than any of the other occupants.

During World War II Ukrainians underwent many changes. In 1939-1940 the Ukrainian territories which had been under Poland and Romania were taken over by the Red Army and became part of Ukrainian Soviet Republic. The Czechoslavakian occupation was replaced by that of Hungary. But with the outbreak of German-Soviet war, the Nazi troops invaded most of Ukraine. This occupation, marked by the inhuman cruelty of the Nazis, lasted until 1944.

In that year the Soviet Army expelled the Nazis, and Ukraine became a Soviet Republic once again. In fact, the Soviet Union joined all Ukrainian ethnic territories into a single Communist state. The nation finally became united, although it is still in captivity.

Ukraine is now the second largest European country. Economically, it is a leading European power. It is represented in the United Nations. Ukrainians are proud of their status among European states and they look forward to their future with confidence. They hope one day to shake off their enforced dependence on Russia and become a truly independent and peace-loving nation. Now that Ukraine is united, the prospect does not seem at all remote.

CONFLICTING INTERESTS WITHIN THE NATION

CULTURAL DIVERSITY: UKRAINIAN COMMUNITY IN AMERICA

Related topics:

Voluntary organizations

Ethnic group: Ukrainians

Theme: Contributions

TOPIC: UKRAINIAN COMMUNITY ORGANIZATIONS

Behavioral objective

The student should be able to

1. tell why it is important for any ethnic group to organize its community life;
2. speculate on why a Ukrainian American fraternal insurance organization would be interested in publishing a newspaper in the Ukrainian language;
3. compare and contrast the community life of his own ethnic group or neighborhood to the Ukrainian community organizations.

How this topic relates to the theme of multi-culturalism

More than three hundred years ago the English poet and preacher John Donne wrote, "No man is an island, entire of itself." Every man Donne said, was a part of the continent, and if any part of it was washed away, he was diminished. At a time when tolerance was not a virtue, Donne recognized what astronauts and cosmonauts have been telling us since 1957: we live in one earthly community. We need one another.

But to live in community means to be dependent on others and have others depend on us. That is, we must be understanding of the needs of others and therefore act in a responsible way. If we value living in the society of other human beings, it is, first of all, because such an arrange-

ment satisfies our human needs and provides us with an opportunity to express ourselves as human beings. We want to live in a society where we have freedom to be ourselves, freedom to choose our goals in life, and freedom to pursue those goals.

Different ethnic groups have slowly realized that one effective method of preserving their newly won freedoms was through organized, community action.

Most Rev. Soter Ortynsky
First Ukrainian Catholic Bishop in America

UKRAINIAN COMMUNITY ORGANIZATIONS

The very word community implies social organization. What kinds of social organization have the ethnic communities in America developed? Let us take a look at one such community—the Ukrainian immigrants in the United States.

The Ukrainian immigrants who began to arrive in America in great numbers sometimes in the 1870's were predominantly young men of peasant origin, often illiterate, driven by poverty to seek better economic opportunities in distant lands. They did not come here to stay. They planned to make some money and return to their villages and families. But they soon discovered that working and making money is not enough: man has to live in a community, sharing his experiences with people of a similar background. What they missed most was their own church, since the church and the parish had been the social center in their native village or town. Newer immigrants, who came to the United States to escape political oppression in their own land, decided to make this country their permanent home. They therefore were eager to establish a more varied and lasting community life.

When the first Ukrainian Catholic priest, Father Volyansky, arrived in the United States in 1884, he began to organize the Ukrainian immigrants into a community. He thus became the first community organizer and leader of American Ukrainians. Within a year he built the first Ukrainian Catholic Church in America, in Shenandoah, Pennsylvania. He also founded the first fraternal mutual aid society which served its members the way insurance companies now do. From this first small group of people who banded together for the purpose of helping each in times of need, grew the Ukrainian National Association. Today it is the largest Ukrainian fraternal

association in the United States, serving over 30,000 members. Its headquarters is in Jersey City. The Ukrainian National Association publishes a Ukrainian daily newspaper Svoboda and gives financial support to many cultural, educational and charitable activities. There are three other fraternal organizations established by Ukrainian immigrants in this country.

A network of schools is another important feature of Ukrainian community life in the United States. These are all-day parochial schools, afternoon and Saturday language schools and Sunday religious instruction classes.

Other community organizations which have continued since the early immigration period, seventy or eighty years ago, are the choirs, dance ensembles, bands, and amateur theater troupes. Sports clubs came into existence somewhat later, but today they are widespread in Ukrainian communities.

In ethnic communities various organizations have a tendency to emerge and disappear at a fast rate. Ukrainian organizations are no exception. There were a number of political groups which were very active for awhile and then disappeared into thin air. A similar fate befell some youth organizations. Between the two world wars, the Ukrainian Youth League of North America, for example, was a dynamic and influential group. But it disbanded after the Second World War. New organizations, like the Ukrainian Youth Camping Association "Plast" (a Ukrainian version of international scouting), Ukrainian American Youth Association (SUMA), and the Association of American Youth of Ukrainian Descent (ODUM), have taken its place.

Women's organizations have played an important role in the history of

Ukrainians in America. The Ukrainian National Women's League of America is the largest and oldest among them. They conduct Ukrainian nursery schools and kindergartens, do charity work, make their members conscious of their ethnic heritage and encourage them to educate their children in the Ukrainian cultural tradition.

While Ukrainian professionals and businessmen usually belong to American professional and business organizations, they have also formed their own ethnic associations. Physicians belong to the Ukrainian Medical Association, engineers to the Ukrainian Engineers Association, and so on. There are also Ukrainian Veterans' Association, the Organization of Ukrainian Writers in Exile, Ukrainian Music Institute and many others.

All these organizations are members of the Ukrainian Congress Committee of America, known as UCCA, which was founded in 1941. The UCCA serves as an "umbrella" organization, that is, it shelters all the other Ukrainian groups.

To belong to a community means to associate with other people. The Ukrainians in the United States keep in touch with each other in many ways; from simply belonging to a parish, being insured in a Ukrainian association, and sending their children to Ukrainian schools, to joining specialized clubs or associations where their special talents or interests can find an outlet, an American Ukrainian has many opportunities to be an "in" person, instead of being left out. No matter what kind of work you do and how much money you make, you will never fully enjoy what is often called "the American dream" unless you associate with other people. The early Ukrainian immigrants became aware of this fact very quickly: that is why they started to organize their own community which has not only survived, but has been steadily growing from year to year.

Suggested activities

Ask the children to look in the telephone book for the address of Ukrainian organizations in Chicago. Children, divided into small groups corresponding to the number of organizations they have located, could compose letters asking how these organizations serve the Ukrainian community. What are the key issues in the community at this time? How does each group seek to resolve the conflicts they encounter? What kinds of coalitions have they formed with other ethnic organizations to achieve common goals?

Evaluation

1. In what period did the Ukrainian community start to be organized in the United States?
2. Name at least three types of organizations popular among Ukrainian Americans.
3. Why do you think ethnic organizations are important to the community?

Related topics:

Ethnic neighborhoods

Ethnic group: Ukrainians

Theme: Contributions

Behavioral objective

The student should be able to

1. discuss the author's proposition that ethnic neighborhoods add color and vitality to the urban landscape of an American city;
2. describe the distinctive characteristics of a Ukrainian neighborhood;
3. compare or contrast a typical Ukrainian neighborhood with an ethnic neighborhood familiar to him.

THE UKRAINIAN COMMUNITY IN AN AMERICAN CITY

Ethnic neighborhoods are an essential part of every American city. Such communities add color and vitality to our urban landscapes. In the Northeastern and Mid-Western cities of the United States there are large numbers of east and south European ethnic groups. Ukrainians belong to the East European ethnic group. Let us visit a typical Ukrainian American neighborhood. We will usually find it in a lower-middle-class area in the vicinity of factories and shops. Here Ukrainians live alongside other groups like Poles, Slovaks, Hungarians, and East-European Jews. For the last twenty years Latinos and Blacks share such neighborhoods with East European immigrants.

What is particular about a Ukrainian neighborhood? It usually boasts several Ukrainian churches: a Ukrainian Catholic Church, one for Orthodox Ukrainians, and protestant churches of several denominations. Both Catholic

and Orthodox churches are built in several distinctive architectural styles, usually Byzantine or Ukrainian Baroque.

Along the few main thoroughfares of such a neighborhood, you can find various ethnic stores: bookstores, gift shops, bakeries, sausage shops, and restaurants. Quite a few shop signs are bilingual, in English and Ukrainian, printed in the Latin and Cyrillic alphabets. On Saturdays and Sundays you will hear mostly Ukrainian spoken in the streets.

The side streets of the neighborhood are lined with single-family houses. Two-or-three-family houses are also customary. Only rarely will you find a large apartment building. There is a lot of greenery in the streets and backyards: Ukrainians like gardening and frequently grow flowers in their yards. Homes and streets are clean and well-kept. Most of the work around the house is done by the owner. He takes pride in the appearance of his property.

The Ukrainian neighborhood in Chicago is located in West Town, between Western and Damen Avenues, and Division Street and Grand Avenue. A few years ago, over half of the residents of West Town were Ukrainians, and the others were Poles, Italians, Slovaks, Hungarians and Germans. Today Ukrainians make up about 30% of the population: many families have moved to the suburbs or other parts of the city. What is interesting, however, is the fact that some families who had moved out to the suburbs are now returning to their old neighborhood. Those who live outside the neighborhood often visit it to listen to a lecture, see a play, buy a book or attend church. Fathers bring their children to the Ukrainian Saturday School and mothers shop for good ethnic food which will go into Sunday dinner. Saturday ia a lively day in the Ukrainian neighborhood. There are Ukrainian

neighborhoods in other parts of Chicago, but the one in West Town is by far the largest. Altogether Ukrainians in the Chicago area have thirteen churches, one all-day Ukrainian Catholic school, seven Saturday schools, four youth centers, a museum, an art institute, two credit unions, and a large number of shops, clubs, and organizations.

The Ukrainian neighborhood gives each Ukrainian an opportunity to participate in community life. This is especially important for children. There is no other place like one's ethnic community for celebrations, religious services, cultural and social entertainment, shopping, and even gossiping. Incidentally, the Ukrainian neighborhood in Chicago has two nicknames: Ukieland, called so by teen-agers, and Gossipville, called so by the older generation. The non-Ukrainian knows it simply as the Ukrainian Village.

American born Ukrainian youth celebrating the Bicentennial

ISSUES IN ETHNIC COMMUNITIES

THE MEANING OF UKRAINIAN INDEPENDENCE DAY CELEBRATIONS

Related topics:

U.S.S.R.
World War I
Discrimination in the Soviet Union

Ethnic group: Ukrainians

Theme: Relationship to homeland

TOPIC: UKRAINIAN INDEPENDENCE DAY

Behavioral objective

The student should be able to

1. explain why Ukrainians celebrate their Independence Day in the United States when it is not celebrated in Ukraine;
2. discuss the problem of nationalities in the Soviet Union;
3. describe the ways of discrimination in the Soviet Union.

How this topic relates to the theme of multi-culturalism

Ask the students what they think about the meaning of the 4th of July celebrations. Are they important or trivial? Is their own birthday celebration important or not? How is a nation's birthday different? Does the celebration of our nation's birth help us to remember a vital event--the beginning of our independence and a new social order in our country? How would we demonstrate our faith and belief in the political principles on which the American social order is based if we did not celebrate annually the 4th of July? Surely, we would know that back in 1776 America declared its independence from British rule, but is it not possible that for some people the meaning of that event would be obscured because they would never find time to pause and think about it? Having a national holiday makes us all pause and remind ourselves that the freedom we have in America today was not always ours.

There are many Americans who, besides pausing to celebrate freedom on July 4th, also pause on other days: these are the days that independence or the Day of Freedom is celebrated in the country of their ancestors. There is a double purpose in celebrating the independence day of one's ancestral homeland. The individual becomes aware of the universal values which unite that American person with the brotherhood of mankind. It provides an opportunity to stop and celebrate the fact that your roots in that distant country have added an extra dimension to your personal life and have filled to a degree the basic human need of belonging.

Bridge questions

1. Discover what are the dates of independence day celebrations in Mexico, Italy, and Greece.
2. Some nations do not celebrate a day of national independence, but have other holidays of great national importance. For example, find out the meaning of Bastille Day in France. What event does it celebrate? How is the celebration carried out? Do French people living outside of France celebrate the day?
3. Other nations have neither an independence day nor a holiday like it which unites the entire nation in celebration. Ireland and England are two examples. Can you think of others? How do you explain the absence of such a holiday? How much of a difference does it make?

UKRAINIAN INDEPENDENCE DAY

The Ukrainian Independence Day is celebrated on January 22. Other ethnic groups in the United States celebrate the independence day of their homeland together with the people who live there. Ukrainians in America do not join the people in Ukraine to celebrate that day. Why? Because at the present time Ukraine is not a free country; to celebrate Independence Day on January 22 would be considered a crime against the Soviet State.

What does the date January 22 mean to Ukrainians? On that date in 1918 the government of the Ukrainian National Republic proclaimed that it would resist any foreign occupation of Ukrainian lands and any foreign rule of the Ukrainian people. But for centuries Ukraine had been partitioned among several foreign powers; Ukrainians had been persecuted and denied their civil rights to speak and write in their own language and practice their own religion. Needless to say, that after proclaiming its independence, Ukraine found it difficult to protect. Russia, a powerful country, refused to honor Ukraine's claim to freedom. And so the high hopes of liberation, inspired by the First World War, were crushed and Russia again occupied Ukrainian territories. When the Union of Soviet Socialist Republics was formed in 1924, Ukraine became one of its republics. The President of the United States, Woodrow Wilson, a man who believed in the freedom of all subjugated nations, somehow could not see Ukraine as a separate nation, for centuries oppressed by Russia and Poland. As a result, the United States refused to support the cause of Ukrainian liberation, while they helped such countries as Lithuania, Latvia, Estonia, and Czechoslavakia to gain freedom and independence.

Little wonder that the period of Ukrainian independence was so brief: it lasted only for two years, between 1918 and 1920. Those two years, nevertheless, continue to be tremendously significant for Ukrainians everywhere.

It is often difficult for Ukrainians who live in the free world to convince people that their homeland is under severe political and cultural oppression. This is because the Soviet constitution makes it appear that there are equal rights among all the republics of the Soviet Union. Moreover, Ukraine has its own representation in the United Nations. But if you follow everyday life in the Soviet Union, you can easily spot the ways in which the government discriminates against those of its citizens who are not Russian. In schools, for instance, you can choose to learn the Ukrainian language, but the Russian language is mandatory. The church which legally exists is the Russian Orthodox Church. The Ukrainian Orthodox, Ukrainian Catholic, and Ukrainian Protestant Church are outlawed. Book publishing, film making and theatrical productions in the Ukrainian language are discouraged.

American Ukrainians have always been deeply concerned about the conditions in their homeland. Waves of oppression, persecution and discrimination in Ukraine have elicited spontaneous responses from Ukrainian Americans—demonstrations, petitions to various governments and material support. Also Ukrainians who live in this country protest the oppression of their homeland by commemorating historical events which are ignored or suppressed in the Soviet Union. The best example is the celebration of Ukrainian Independence Day on January 22. While in the United States many state governors and city mayors proclaim that day a "Ukrainian Day"

and the blue and gold on Ukrainian flag waves over cities and towns in America, in Ukraine such acts would be severely punished by the Soviet authorities.

Suggested activities

1. Show the students a map of Ukraine and explain its location, its geographical features, climate, economy of the country.
2. Ask the students to find one or more persons who have visited their ancestral homeland. Conduct a brief interview:
   - If it was not your ancestral homeland, would you have made the same effort to visit that country? Why?
   - How were your experiences during the visit different from your expectations? What were some disappointments? What were some pleasant surprises?
   - When you came back from your visit, did you feel a greater sense of identity with Americans of your own ethnic background? Why? Why not?
   - Would you like to return? If you could return for a year, would you? Why or why not?
   - Compare and contrast the view of America held by the people in the homeland with your view. Account for the differences.
3. Ask the students to make a mock preparation to visit their ancestral homeland. They should call a travel agency to find out how much a trip would cost, if they would need a passport, a visa, and any special innoculations. They should find out what climate and geographical features the country has and accordingly plan a one-suitcase wardrobe to take along. They should make a two week itinerary. For example:

   1st day - Depart from O'Hare, Chicago at 6:30 P.M. Arrive at Fiumico Airport, Rome, Italy, at 9:00 A.M. Go through customs. Arrive at the hotel. Unpack, wash, take a nap. Then go for lunch and take an afternoon bus tour of the city.

2nd, 3rd, and 4th day - Sightseeing in Rome. (Students should describe the sights they want to see.)

5th, 6th, and 7th day - Visit Naples. Sightseeing. Visiting relatives.

8th day - Return to Rome. Go to opera in evening.

9th and 10th day - Go to Florence. Sightseeing.

11th and 12th day - Go to Venice. Ride a gondola. Visit St. Mark's Place and feed the pigeons.

13th day - Return to Rome.

14th day - Fly back to Chicago.

Students should consult their parents and relatives on what sights to visit, whether there are any relatives in that country to visit, what recreational activities are popular there (sightseeing must not be the only activity during the visit), what food is typical there, and any other such information. The itinerary should be as realistically planned as possible. Distances between cities and time for traveling should be stated. A preferred season for traveling should be stated. The main goal should be a visit to the town or village from which one's ancestors came.

4. Ask the students to cut out stories from the local and national newspapers dealing with Ukraine. Since the Ukraine situation involves a long-standing conflict with neighboring states, a long-term project should be envisioned. Because the facts and the meaning of the facts are often in considerable dispute, care should be taken so that the various points of view are given a fair representation. How do these stories relate to the issue of Ukraine's independence? What other issues are involved? How have Ukrainian Americans reacted to the varied threats upon their ancestral homeland?

5. Compare and contrast the position of Ukrainian Americans with other ethnic groups in this nation whose homeland is under attack: how did American Greeks react when Turkish troops moved into the Greek-controlled island of Cyprus? How did Lithuanians react to Soviet persecution of Lithuanian nationalism in the U.S.S.R.? How has the American Irish community responded to the presence of 15,000 English troops in Northern Ireland? Should Black Americans get involved in the liberation movements in Angola, Rhodesia and the Union of South Africa? Is there any general policy or rule which these American ethnic groups can adopt to aid their relatives in the homeland? Should they put pressure upon Congress to give military or economic aid? Should they adopt a "hands-off" attitude and disregard or neglect the problems on the other side of the ocean?

Evaluation

1. What significance does the date January 22 have for Ukrainians?
2. Why is this date celebrated by Ukrainians in the United States but not in Ukraine?
3. In what other ways are Ukrainians discriminated against?
4. The U.S.S.R. (Union of Socialistic Soviet Republics) is composed of fifteen republics, each representing different nationalities, which are supposed to have equal rights according to the Soviet constitution. Is this really true in practice?

THE CHALLENGE OF AN INTERDEPENDENT WORLD

UNIVERSAL HUMAN RIGHTS: UKRAINIAN CONCERNS

Related topics:

Soviet Nationalistic policy
U.S.S.R.

Ethnic group: Ukrainians

Theme: Contributions to American Life

TOPIC: UKRAINIAN CONCERN FOR HUMAN RIGHTS

Behavioral objective

The student should be able to

1. explain why the Soviet Union is not a homogeneously populated region;
2. enumerate the reasons for the Soviet policy of suppressing ethnic and cultural pluralism;
3. explain why it is the Ukrainians in America who are especially competent to warn the free world of the threats to freedom.

How this topic relates to the theme of multi-culturalism

There is an old proverb, "You cannot keep John on the farm after he has seen Paris." In the same manner you cannot keep people in docile subjugation after they have learned about free societies which provide an individual with equal opportunity regardless of his "race, religion or nationality."

In our day of space explorations, when man has set foot on the moon and pictures flash on our T.V. from the distant surface of Mars, it has been very hard to keep secrets from people in hope that remaining unaware of the social progress in other societies their own level of expectations will not rise. Attempts at building fences, which might have worked for medieval China, are no longer successful in the case of present-day Berlin. Man's awareness in the age of electronics cannot be easily fenced in. Today

people constantly come into contact with people from other cultures, other ways of living. Therefore, we must learn to accept these cultural differences as a basic and inalienable human right to self-expression. These contacts also bring new awareness of other possibilities of human self-expression and with it new dreams and expectations arise which, when frustrated, can turn into ugly confrontations. Such confrontations on a large scale could be fatal to mankind in an age when technology has broken the barriers of space and sound and made the whole world interdependent.

Denial of human rights to people on one hand, can lead to stagnation or rebellion. On the other hand, as is the case of the United States, when people are given freedom to express themselves, fantastic strides are made towards building a good life in a good society. This reality was recognized by the United Nations and resulted in the proclamation of the Declaration of Human Rights.

Ethnic groups in America have always been sensitive to the issue of human or civil rights, the denial of which was often a cause of their being in America. They are concerned first of all with the civil rights issues here in America, where they live and sometimes were discriminated against, and also in their ancestral homelands. By being sensitive to human rights as individuals, communities, or nations, we contribute to the future well-being of all people in a world which more than ever before in history depends on the good will and empathy of all people.

Bridge questions

1. Ask the students how long it took to cross the Atlantic 100 years ago and how long it takes today.

2. Ask the students what their reactions are when they learn that their friends can watch any program on T.V. that they wish to while their own parents forbid them to watch certain programs.

UKRAINIAN CONCERN FOR HUMAN RIGHTS

We may think that only in the United States so many different people or ethnic groups live together in the same country. But actually there are very few countries in the world whose population is homogeneous, that is, culturally or racially uniform. One region with great cultural and racial variety is the Soviet Union. Even though the Union is composed of only fifteen Republics, each representing a different nationality, over 200 ethnic groups live there. Each group has a distinct language and culture, and each is aware of its difference from the dominant nationality in the Soviet Union—the Russians.

It is not the diversity in itself, however, that presents a real problem to the Soviet government. It is the fact that most of the nations comprising the Union believe that they are subjugated by the Russians and that their rights to preserve their own language, culture and religion have been denied. They claim that the present Soviet Communist regime is but a different form of the same Czarist Russia that kept their lands in captivity before the First World War. So what the Soviet government really fears is that those peoples may dissent or even revolt. The communist government believes that social classes or economic conditions bind people much more closely together than any other bonds. It holds, for example, that laborers who work to support rich people and the rich people whose lives depend on the labor of the working class are united in a much more real way than are people who share the same religion, race, culture or language. The Soviet Union, therefore, has passed special laws and policies aimed at suppressing cultural differences among people. By such

measures the government hopes not only to unite all its citizens in a single class but also to frustrate the different nationalities in their desire for freedom. It hopes to "melt" them into the dominant Russian culture.

American Ukrainians are painfully aware of the suppressive policies of the Soviet government, because their homeland is a victim of such policies. For instance, any American today can visit any German or Japanese town or village, regardless of the fact that Germany and Japan were our enemies during World War II. But the average Soviet citizen is forbidden to visit the United States, although the Soviet Union was our ally during the same war. And American citizens can get permission to visit only certain cities of the Soviet Union and only for specified periods of time. The Soviet government is especially afraid of letting Ukrainians living in the free world visit their relatives in Ukraine. Why? Because the Soviet regime does not want Ukrainians in Ukraine to know that Ukrainians in America have more freedom to practice their language, religion, and cultural customs, than do the Ukrainians in Ukraine.

Ukrainians, who through the centuries have experienced religious and cultural oppression in their own homeland, appreciate the freedom that American democracy ensures. At the same time they are aware that in an interdependent world American freedom is threatened if there are political powers without respect for the idea of freedom. Ukrainians attempt to keep America aware of such dangers. They are especially sensitive when Americans support the "melting pot" policies of the Soviet Union by calling the Soviet Union "Russia" or when they ignore the fact that more than half the population of the Soviet Union is not Russian. If Americans became aware of such facts, it would mean a step forward in protecting civil rights of people throughout the world.

Suggested activities

Class discussion: have the students name the rights that are guaranteed to residents of the United States by the Constitution. Write them down in notebooks or on the blackboard—freedom of religion, of the press, of assembly, etc. Choose at random one of the rights mentioned and pretend that it has been abolished. Ask students to speculate on what might happen: Would their daily lives be any different? If so, how? Would any of the things that they see around them everyday disappear?

How do they feel about that right which has been abolished now? Does it suddenly seem more important than it did before?

Evaluation

1. Is Ukraine at present an independent Republic?
2. Are Ukrainians free to visit their homeland in the same way as they are free to visit Western European or other American countries?

THE RIGHT OF SELF-EXPRESSION

RETENTION OF ETHNIC IDENTITY AMONG AMERICAN UKRAINIANS

Related topics:

Byzantine Empire
Roman Catholic Church
Russian Orthodox Church

Ethnic group: Ukrainians

Theme: Relationship to homeland

TOPIC: THE TIES THAT BIND

Behavioral objective

The student should be able to

1. distinguish between the Ukrainian Orthodox and the Ukrainian Catholic Church;
2. discuss the importance of the Ukrainian Church for the immigrants in the United States;
3. explain the reasons for the persecution of the Ukrainian Church in the Soviet Union.

How this topic relates to the theme of multi-culturalism

Two of the most important factors in binding an ethnic group together and providing it with a sense of identity are religion and language. For most ethnic groups religion and language are closely interwoven and cannot be easily separated. In some cases ethnic identity was expressed by other means. All Roman Catholics, for example, used the Latin language in religious observances. But different ethnic groups sometimes practiced different rites, rituals and customs even though the language of worship was identical. Eventually these differences in the outward form or expression of belief were more important to a particular ethnic group than the common language they shared with others during worship.

We often think of language in utilitarian terms: language as a means of communication between human beings. But there is more to language than sound. In certain respects language is like religion. It is a mirror which reflects our innermost perceptions and understandings. Would there be humanity without language?

Mankind, with all its fantastic achievements in science and technology, has made little progress in answering such fundamental questions as: what is the meaning of life? Perhaps there is no rational explanation to that question. Life is a gift and people have expressed their appreciation for that gift in celebration. Another word for that "act of celebration" is "religion." Religion and language, human expressions of the celebration and consciousness of life, rank at the top of human values.

The Founding Fathers of this country were aware of the basic values of religion and language to a meaningful, human life. That is why the First Amendment to the Constitution was introduced: not to suppress religious expression but to protect individuals and their right to worship as they pleased. Neither does the U.S. Constitution single out one language as mandatory for the whole nation. (The use of the English language is based on custom, not on federal laws.) The Constitution serves as a kind of written guarantee, assuring certain freedoms which are vital to a meaningful human life.

UKRAINIAN RELIGIOUS TIES

Ukrainians have gone through long periods without self-government. They have been ruled by foreign powers. Religion and language, therefore, have become very important to them, since it helps them to preserve and manifest their ethnic identity.

Ukraine embraced Christianity in 988 A.D. when it was ruled by Volodymyr the Great. At that time the Christian Church was not yet formally divided into the Western (Latin) and the Eastern (Orthodox) Church. When the split finally occurred in 1054, Ukraine remained affiliated with the Eastern Orthodox Church which had its seat in Constantinople, the capital of the Greek Byzantine Empire.

Even though Christianity came to Ukraine from the Greek Byzantine Empire, Ukrainian religious observances have preserved many native cultural traits. For example, mass is celebrated not in Greek but in Ukrainian. While the rite is similar to that of the Greek Church, many pagan customs have found their way into the observances of Christian religious feasts. Through the centuries, church traditions have become more and more Ukrainian in character.

After the Turks defeated Constantinople in 1453, the Ukrainian Church found itself without effective leadership. At that time Western Europe was enjoying a splendid cultural period inspired by ancient civilizations, known as the Renaissance. More and more Ukrainians traveled to the West, in order to learn about Renaissance culture. But they were wary of adopting western culture wholesale, and especially Roman-Latin Catholicism. Their reason was that Poland had gained dominance over the greater part

of Ukrainian territories and put pressure on Ukrainians to join the Roman Catholic Church. By depriving them of their native religious rites and customs, the Poles hoped to undermine the national consciousness of the Ukrainian people. Indeed, those Ukrainians who switched their religious alliance soon forgot about their ancestors and regarded themselves as Poles.

A number of Ukrainian clergymen thought they had found a way of entering the western cultural mainstream while yet preserving their native rite: in 1596 they concluded a treaty with the Roman Catholic Church. They agreed to recognize the Pope of Rome as the head of their church. if the Pope would grant them the right to preserve their autonomy, that is, internal self-government of church affairs and their distinct church rite, including the right of the clergy to marry and the use of the Old Slavic language in Church services. Thus a Union of Eastern and Western Churches was formed.

Not all Ukrainians, however, were willing to accept that treaty; the majority has remained loyal to the principles of the Orthodox Church. It was the Western Ukrainian territories that finally upheld the Union, and the Ukrainian Church in those parts became known as Eastern Catholic or the Uniate Church.

It was from Western Ukraine that the first Ukrainian immigrants came to America. Because the rulers of their homeland changed so frequently—Poles followed by Russians, followed by Austrians and Hungarians—they felt that the Church was more stable than political governments. Besides, it was the only institution that they could regard as their very own. And so the Church became the most important manifestation of ethnic identity among the early Ukrainian immigrants.

While the Ukrainian immigrants' Church in America was no longer persecuted by political powers, it was nevertheless threatened from other quarters. At first, around the turn of the century, the Russian Orthodox Church, with the Czar's generous financial support, sought to attract Ukrainian immigrants into its fold. It met with considerable success, because its rite is so similar to that of the Ukrainian Church. The Roman Catholic Church, on the other hand, was critical of the Ukrainian Church, disapproving of the Ukrainian clergy's right to marry. Also, the "melting pot" attitudes had influenced the Catholic Church in America: it wanted to "melt" the Ukrainian Church into its Latin mold. The Ukrainian immigrants, however, were strongly attached to their Church, both as a religious institution and as a symbol of their separate ethnic identity. They guarded it loyally through adverse periods and crises. Today, many American Ukrainians regard their Church as witness to the persecutions and perseverance of Ukrainians. And if you ask an American Ukrainian when he will consider his homeland free, he probably will tell you that it will be on the day when Ukrainian people not only elect their own government, but also pray in their own Ukrainian Church. Because now the Ukrainian Church, both Orthodox and Catholic, is outlawed in its own homeland.

Suggested activities

Ask if any children in the classroom know other languages, besides English. Also ask students to identify their religious affiliation. Now, discuss with them the meaning of the diversity of answers. Were they denied education at public expense because of their religious beliefs? Are they forbidden to converse in public places in languages other than English? Suppose that they were forbidden to go to school because of their religion or were arrested because they talked in a foreign language in the street? Let the students speculate on how many people in America would be deprived of education and serve sentences in jail under such conditions. To demonstrate the point, ask those students who have identified themselves as belonging to a religious denomination and those who can speak another language to leave their desks and stand by the wall. Ask if the children who have remained seated if they would really want all their standing classmates to leave the school.

Evaluation

1. What were the key points in the compromise agreement made between the Roman Catholic Church and the Ukrainian clergy in 1596?
2. What is the difference between the Ukrainian Orthodox Church and the Ukrainian Catholic Church (Uniate Church)?
3. Why have various foreign rulers of Ukraine (Poland, Russia, etc.) tried to suppress the Ukrainian Church?
4. Why is the Ukrainian Church important for Ukrainian immigrants to the United States?

Related topics:

Bilingualism
Slavic Languages
The Cyrillic alphabet

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. tell why it is advantageous for a Ukrainian American to speak Ukrainian;
2. relate Ukrainian to: a) other European languages, b) other Salvic languages.

THE UKRAINIAN LANGUAGE

Sometimes Americans think that only newcomers to this country speak another language besides English in their businesses and homes. In recent times, however, we have come to recognize that many people in the United States are bilingual, which means that they are able to speak two languages with relative fluency. Many communities have schools with bilingual education programs.

How often do we meet young Americans who have bothered to learn the language of their ancestors? They are few and far between. But it is easy to find such people in Ukrainian American communities. They learn the Ukrainian language at home and in Saturday schools and sometimes in parochial all-day schools.

What is the Ukrainian language like? Along with Russian, Polish, Czech and Serbo-Croatian, it belongs to the Slavic family of languages. Judging by the number of speakers, it is the second largest among Slavic languages: over 40 million people speak it. Ukrainian is partially understood by other

Slavs. The differences between Slavic languages is comparable to the differences between Romance languages: A Portuguese can understand a Spaniard, while an Italian can communicate with a Portuguese.

Ukrainian grammar is quite complex, but it is worth the effort, since the spoken language is rich, melodious and expressive.

Ukrainians use the Cyrillic alphabet which is quite different from the Latin alphabet used by the cultures of the Western civilization. The Cyrillic alphabet, somewhat similar to the Greek, has also been adopted by Russians, Belorussians, Bulgarians, Serbs and other nations. Americans sometimes refer to the Cyrillic alphabet as the Russian alphabet. This is an error. The name "Cyrillic" comes from St. Cryil, a missionary among Slavs in the ninth century who, together with his brother, Methodius, designed this alphabet.

Ukrainian Americans take pride in knowing the language of their homeland. They also find it very useful. There are certain subjects which are better expressed in Ukrainian: it would be awkward to discuss Ukrainian customs or traditional food in English, and impossible to tell native tales, quote proverbs, or recite poetry. Singing, of course, comes more naturally in Ukrainian, even to those who speak it poorly. Greetings on many occasions sound better in Ukrainian, although "Hello" and "Hi" have become popular even among persons who conduct their conversations in Ukrainian.

When American-born Ukrainians meet Ukrainians who come from Brazil, France, Germany or Ukraine, they immediately have a common language with which to communicate. A young Ukrainian who does not speak the language finds it sad and embarassing when he visits Ukraine and cannot communicate with his own kin.

Related topics:

Freedom of expression

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. expain why it is important for an American to be familiar with more than his own culture;
2. name some cultural activities of Ukrainians in the United States;
3. discuss the need for Ukrainian artists and intellectuals to develop their own culture in America.

CULTURAL ACTIVITY IN SERVICE OF THE OLD COUNTRY

We Americans enjoy a rich cultural life. Our writers are translated into all the languages of the world; our film stars are known in every town and hamlet; our news magazines are read throughout Europe; and New York is known as the art capital of the world. But an American who is conscious of his ethnic heritage enjoys an additional spiritual experience. Not being limitied to a single, although great, culture, he has a chance to live in two worlds. By comparing his American cultural experience with that of his parents or grandparents, he understands it better. Furthermore, he enriches his American culture by adding to it strains of other colors, voices and moods.

Many Ukrainian Americans have kept in touch with the culture of their homeland. What they are doing in the field of cultural activity, arts and literature, is the self-fulfullment of a tightly organized ethnic group

which has maintained its sense of self-preservation but which, at the same time, is aware of its present cultural environment.

When we examine their various cultural activities at close range, we find much more than mere self-fulfillment. Ukrainian American writers, artists and scholars wish to do more than satisfy the cultural needs of the one million or so of their ethnic brothers and sisters in the United States. They believe that they have to contribute to the national heritage in their homeland, especially in those areas of creative activity that cannot freely develop in Ukraine because of censorship and oppression. Literature in Soviet Ukraine is restricted to what the Communist government deems politically "safe." Modern art is prohibited, along with jazz and rock music. Such modes of expression of the human spirit are considered dangerous because of their inherently liberating qualities. In the case of the social sciences, particularly history, political ideas must follow faithfully the narrow guidelines of the Communist party. Ukraine does not enjoy a free press and a public opinion shaped in freedom. The Ukrainian language, as the most intimate means of expression, is being suppressed in favor of the ruling Russian language.

Needless to say, Ukrainian intellectuals in Western countries, including the United States, believe that they have an obligation to their ancient cultural heritage. By their own contribution to the Ukrainian culture they hope to resist, indirectly, the process of Russification in their homeland. They translate important literary works into English and other Western languages. They also write their own plays, poems, novels, and essays.

The works of the world-famous sculptor Alexander Archipenko presents a typical example of the free creative spirit of the Ukrainian people.

Edward Kozak, a celebrated cartoonist from Detroit, has caught in his drawings the essence of Ukrainian folk humor. The eighty-year old theater director Josyf Hirniak, who had been exiled in the 1930's by the Communist regime for his innovative and daring stage productions, now continues his work in New York, refusing to grow old. Two Ukrainians soloists, Hanna Kolesnyk and Renata Babak, former stars of the Moscow and Kiev operas, who recently escaped from the Soviet Union, uphold the standards of Ukrainian musical culture in America. Professors Shevelov, a linguist at Columbia University; O. Pritsak, a historian at Harvard and Director of the Ukrainian Institute; and hundreds of other Ukrainian scholars, present in their research and lectures points of view that linguists and historians are not allowed to maintain in Ukraine. Over 130 periodicals (including veterinarian, medical or technical bulletins) are intended to fill the gaps in the diminished development of Ukrainian scholarship and publishing in the Soviet Union.

Ukrainian American intellectuals believe that their fellow Ukrainians at home expect as much from them: it is the price they must pay to their homeland for living in the free world. Soviet rulers are sensitive to what Ukrainians do here. They watch and listen. And, as a result, they sometimes allow their own writers and artists a small degree of freedom.

Related topics:

Ukrainian cities

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. tell what is good and what is bad in a visit to Ukraine;
2. name some Ukrainian cities;
3. explain why Ukrainian immigrants visit Ukraine, although they would not want to live there.

VISITING THE "OLD COUNTRY" - PLACES TO VISIT IN UKRAINE

Many Ukrainians living in the United States go for visits to Ukraine. Older people get very emotional about such trips: they meet relatives and friends after thirty, forty or fifty years of separation. Youngsters, born in this country, want to learn about the land of their fathers or forefathers. They compare the society and culture in Ukraine with that of America. Certain things they see impress them, others upset them, and still others appear to be confusing. They would not like to live there because of regimentation of society and lack of freedom. But they do appreciate the people's genuine feelings, their friendliness, industriousness, hospitality and politeness.

Much of what the young travelers see in Ukraine shows them that Ukrainians like to work hard and that they respect culture and education. Museums, theaters and galleries are highly esteemed and

carefully preserved. Also some churches are kept in good condition, although they are regarded as monuments of art rather than as places of worship.

There are some places in Ukraine that American tourists particularly like to visit:

Kiev (Kyiv), the capital of Ukraine, has almost two million inhabitants. It is the oldest city in all of Eastern Europe. In Kiev tourists visit the remnants of medieval architecture from the Kievan-Rus period (the 9th to the 13th century). The most important landmark in the city is the Saint Sophia cathedral (built in 1035); it is well preserved to this day. The ruins of the Golden Gate to the city, built in the eleventh century, also attract many visitors.

Ukrainian Americans like to visit Kaniv, a small town on the Dnipro (Dnieper) river. There the greatest Ukrainian poet, Taras Shevchenko (1814-1861), is buried on a hill overlooking the wide stream. Ukrainians go there not because the place is particularly beautiful, but because they want to pay their respects to their nation's bard.

Lviv, the capital of Western Ukraine is still another tourist attraction. The city is rich in Rennaisance architecture. It boasts of an exquisite baroque cathedral and many other monuments, museums, and institutions of higher learning.

Odessa is the largest port on the Black Sea. It is a flourishing modern city built in the early nineteenth century. Kharkiv, the second largest city in Ukraine is primarily an industrial center. Poltava is a typical Ukrainian provincial town on the left bank of the

Dnieper River. The town was made famous by an operetta called Natalka Poltavka (A Girl Named Natalka from the Town of Poltava), which Ukrainian theaters often stage.

Many tourists are attracted by Crimea on the Black Sea. Its beaches and resorts are among the most beautiful in all of Europe. This is the Ukrainian Florida, with sub-tropical vegetation and a mild climate. In one of the resort towns of Crimea, called Yalta, President Roosevelt, Prime Minister Churchill, and the Soviet leader Stalin signed the port-war agreement in 1945.

Visitors are not allowed to travel to all parts of Ukraine. Only certain cities are opened to tourists. They must follow strictly defined routes and abide by rigid rules and regulations. Tourists from the West do not understand such restrictions and are frustrated by them: they are used to planning their own itineraries and visiting places that might strike their fancy. It is especially sad when they are forbidden to visit places where their relatives live and work.

Visits to Ukraine are expensive, and the travelers' freedom of movement is restricted. Still, many Ukrainians from the West visit it each summer.

Related topics:

Byzantine style in architecture
Baroque style
icons

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. explain why certain traditional styles in church architecture are important to Ukrainians in America;
2. describe those styles.

CHURCH ARCHITECTURE AND RELIGIOUS ART

If an outsider walks into a typical Ukrainian neighborhood, the first thing that strikes him is the local church architecture. The church structures are usually quite traditional. Ukrainians seldom build their churches in the modern functional style. Few such churches were built in America, but this created serious disputes in the community. The argument for the traditional style of architecture is that the church, next to its purely religious function, serves the ethnic community in America by reminding people of their ethnic roots, and helping to retain the traditions which underlie ethnic distinctiveness. A contemporary structure will reflect the conditions and aspirations of the present-day society. A traditional structure will serve as a link to the past, to the common roots of the people.

Two basic church styles are popularly accepted by Ukrainians:

1) Byzantine style is the oldest. The church has a cross-shape base with several domes, the central cupola being the largest and highest.

The contours of walls and the facade are slightly rounded. Examples of such churches are the Immaculate Conception Ukrainian Cathedral in Philadelphia and Sts. Volodymyr and Olha Church in Chicago.

2) The Baroque style is a richly decorated structure with several domes and entrances and lavish details on the outside and the inside. Popular among Ukrainians is the Kozak baroque, called so because in this style churches were built by Kozak leaders in the 17-18th centuries. In the United States the finest examples of such architecture are: the St. Andrew Ukrainian Orthodox Cathedral in South Bound Brook, New Jersey, and the St. Nicholas Catholic Cathedral in Chicago, Illinois.

In recent times a number of wooden Ukrainian churches have been built in the United States, mainly in the mountainous regions of New York state—in Hunter, New York, Glen Spay, New York, Kerhongston, New York, and chappels in the summer camps. Such churches reflect the folk architecture of western Ukrainian villages particularly those in the Carpathian region.

An important part of the sacred art in the eastern churches is icon painting. It is sacred because in the past only particularly virtuous and pious monks were allowed to paint icons. Icon painting is an intricate process of painting in oils on especially prepared wooden slabs. Another way to decorate the inside of a church is to paint images and ornaments directly on walls, first preparing the area with a special plaster coating. This process is called al<u>fresco</u>, and the wall paintings themselves are called frescoes, or more simply, murals.

A number of fine contemporary artists in the United States have devoted their careers to icon and al fresco painting. Yaroslav Hordynsky

and Mykola Kholodnyj are best known among them.

The ikonostas, a partition separating the sanctuary from the faithful is an integral part of a Ukrainian church. This partition is a highly intricate network of oramments, carved in wood with several structured levels of icons built into it.

There are no statues in Ukrainian churchs; they do not belong to the Ukrainian sacred art; ornamental wood carving, on the other hand, is common. Crosses and wooden candle holders inlaid with bits of colored materials, are very popular not only in churches, but also in private homes.

St. John the Baptist Ukrainian Catholic Church

in Hunter, N.Y.

Related topics:

Ukrainian summer resorts
Summer camps

Ethnic group: Ukrainians

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. explain why not all Ukrainians could look forward to summer vacations in their native land;
2. give reasons for so many cultural activities aroung Ukrainian resorts and camps;
3. explain why Ukrainians prefer to spend their vacations in mountainous regions.

VACATIONING WITH THE UKRAINIANS

Americans look forward to a vacation after a year's hard work. They take their right to a vacation for granted. It was not so in the native land of the Ukrainian immigrants. There a vacation was a privilege of the wealthy. But in the United States Ukrainians of all walks of life expect to go on vacation.

Many Ukrainians own summer cottages or small farm houses. Others rent an apartment or a cabin in a resort area. For example, vacations on the Atlantic coast are popular with Ukrainians. There are few resort areas in New Jersey where Ukrainians gather for the summer. Ukrainians, however, are not a sea-faring people. Therefore, their most favorite vacation spots are in mountainous regions, particularly in upper New York state. Such localities as Hunter, Monticello and Glen Spay remind them of the Carpathian mountains in Western Ukraine.

In addition to privately owned cottages, Ukrainians keep resorts. Some, like the Ukrainian National Association Estate in Kerhonkson, New York or the Ukrainian Workingmens' Association in Glen Spay, New York, boast colorful cultural activities during the summer: festivals, art exhibits, concerts, courses in dancing, music, major conventions.

Young Ukrainians also go to summer camps. The three largest Ukrainian youth organizations have among them twelve camping areas. Summer camps are usually large and very well organized. It is estimated that three to four thousand youngsters spend part of their vacations in a camp.

The college students travel to Canada or Europe. Many visit other Ukrainian communities and some attend summer courses in Ukrainian subjects in Rome, Munich or at Harvard University. Ukrainians do not travel abroad much, but those who do, contact their fellow Ukrainians in the countries they visit, be it Argentina, France, Poland or Yugoslavia.

Small Ukrainian summer resorts flourish in the vicinity of all important Ukrainian communities. Ukrainians who live in the Chicago area spend their vacations at Round Lake, Illinois and southern Wisconsin, especially the Wisconsin Dells. In this all-American vacation center, Ukrainians own over twenty-five modern motels and restaurants.

Those who cannot afford to pay for vacations outside their place of residence, stay at home, work in gardens or use their vacation time for home repairs, considering it an "American" and "Ukrainian" way to spend a useful vacation.